

W. E. Mellson 264.8
*The Universal Christian Conference
on Life and Work*

HANDBOOK

Jesuit-Krauss-McCormick Library

~~Discarded~~
Universal Christian Conferenc MAIN
Handbook



3 9967 00250 3600



BX
6
.U5
1925
H3

*Svenska Kyrkans
Diakonistyrelses Bokförlag, Stockholm*

LSTC Library



LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO

CONFÉRENCE UNIVERSELLE
DU CHRISTIANISME PRATIQUE.
WELTKONFERENZ FÜR PRAKTISCHES
CHRISTENTUM.
UNIVERSAL CHRISTIAN CONFERENCE ON
LIFE AND WORK.
COMMUNIO IN SERVIENDO OECUMENICA.

Всесвітня конференція практичного Христіанства.

Κοινωνία τῶν ἐκκλησιῶν.

HANDBOOK

JKM Library
1100 East 55th Street
Chicago, IL 60615

Svenska Kyrkans
Diakonistyrelses Bokförlag, Stockholm
LIBRARY
LUTHERAN SCHOOL OF THEOLOGY

U5A4

BX
6

US

1925

H3

1100 East 25th Street
Chicago, Ill. 60612

Stockholm
WILLE HEDBERGS TRYCKERIAKTIEBOLAG
1 9 2 5

Souhaits de Bienvenue.

Par *Mr. Nils Widner, Président du Consistoire
de Stockholm.*

Quand la Conférence Universelle du Christianisme Pratique s'assemble dans la capitale de la Suède, elle est suivie avec un vif intérêt de tous les côtés dans la chrétienté suédoise. On voudrait savoir, on interroge, on prie et on espère.

Comme partout ailleurs, il y a aussi chez nous des sceptiques et des croyants à l'égard de la grande cause que la Conférence a faite la sienne. On est devenu si habitué au chisme confessionnel, qu'on a presque commencé à considérer cet état de choses comme l'état normal de la chrétienté. Mais, ceux qui souffrent saluent avec joie chaque essai de mettre en pratique les exhortations de Jésus à ses disciples: »afin qu'ils soient un, comme nous sommes un«. Beaucoup sont aussi persuadés, que l'essai de réaliser cette maxime sur la base pratique de la vie, est le seul qui ait quelque chance de réussir, au moins pour le temps présent.

Les questions qui seront traitées dans cette Conférence sont importantes et délicates. En vérité, ce n'est pas une chose facile de trouver des règles pour la réalisation de la vie spirituelle chrétienne dans la société

moderne si compliquée; surtout quand avec Luther on est en même temps soucieux de protéger le caractère spécial de la vie chrétienne, comme étant avant tout une vie personnelle du coeur, et lorsqu'on veut faire respecter la liberté chrétienne et prendre en considération les conditions historiques changeantes, aussi bien pour les particuliers que pour les congrégations. Cela exige certainement une grande sagesse et un courage surhumain né de la foi. Si l'on ne comptait que sur les faibles forces humaines, une telle entreprise serait condamnée à un insuccès complet. *Cependant, »ce n'est ni par la puissance ni par la force, mais avec mon Esprit, dit l'Eternel des Armées.»*

Certes, nous ne considérons cette Conférence que comme un modeste commencement, et penserons avoir obtenu un bon résultat, si elle aboutit à une amitié plus intime des églises y représentées.

L'Eglise suédoise croît, sous certains rapports, être bien placée pour devenir une ecclesia conciliatrix entre des communions chrétiennes de types différents. Dans son organisation et dans la vie de son culte, elle a conservé beaucoup des vieilles traditions ecclésiastiques, entre autres son Episcopat qui d'une façon ininterrompue remonte au plus ancien. En même temps elle souligne, avec Luther, que le principal est la ferveur, la spiritualité du christianisme et la liberté évangélique. Depuis son remarquable réformateur Olavus Petri, son grand roi héroïque Gustaf Adolf, jusqu'aux hommes des temps modernes, tels que notre éminent historien et penseur, Erik Gustaf Geijer, le philosophe et poète Viktor

Rydberg, les conducteurs spirituels et les hommes du réveil tels que: Schartau, Rosenius et Waldenström, etc. etc., cette individualité a été la grande artère de la vie spirituelle religieuse en Suède.

Au nom de cette chrétienté suédoise, les paroisses de Stockholm souhaitent la bienvenue dans la capitale de la Suède à la grande Conférence et à ses membres venant de près et de loin.

Que l'Esprit de Dieu guide la Conférence dans ses importantes délibérations et ses décisions!

Willkommssgruss an die Weltkonferenz.

Von *D. Nils Widner, Pastor Primarius von Stockholm.*

Wenn die Weltkonferenz für praktisches Christentum in der Hauptstadt Schwedens zusammentritt, wird ihr von allen Seiten in der schwedischen Christenheit lebhaftes Interesse entgegengebracht. Man äussert Zweifel, man fragt, man betet für sie, man hofft.

So wie es überall der Fall ist, gibt es auch bei uns solche, die an der grossen Sache, welche die Konferenz zu der ihren gemacht hat, zweifeln und solche, die

an dieselbe glauben. So sehr hat man sich an die kirchliche Zersplitterung gewöhnt, dass man sie beinahe als den normalen Zustand in der Christenheit empfindet. Aber diejenigen, welche diese Zersplitterung schmerzlich empfinden, begrüßen jeden Versuch mit Freuden, der das Gebet Jesu über seinen Jüngern; »dass sie eines seien« — zu verwirklichen sich bemüht. Viele sind auch der Überzeugung, dass der Versuch, dieses Ideal auf dem Gebiet der praktischen Lebensbetätigung zu verwirklichen, für absehbare Zeiten die einzige Möglichkeit bietet, irgend etwas zu erreichen.

Gross und schwierig sind die Fragen, die der Konferenz zur Behandlung vorliegen. Richtlinien für die Verwirklichung des christlichen Geisteslebens im Rahmen des modernen Gemeinschaftslebens mit seinen vielen verwickelten Verhältnissen zu geben, ist in der Tat keine leichte Sache, zumal da es der Konferenz darum zu tun sein muss, mit Luther das christliche Leben in seiner Eigenart als inneres, persönliches Gesinnungsleben zu schützen, das Recht der christlichen Freiheit geltend zu machen und auf die ungleichartigen historischen Voraussetzungen für die religiöse Denkart des Einzelnen wie der kirchlichen Gemeinschaften Rücksicht zu nehmen. Alles dieses erfordert wahrlich grosse Weisheit, viel liebevolles Verständnis und zugleich einen übermenschlichen Glaubensmut. Hätte man ausschliesslich mit den Kräften schwacher Menschen zu rechnen, wäre ein Vornehmen wie diese Konferenz mit ihren weiten Zielen verurteilt, gründlich zu misslingen. Doch, »nicht durch Heer oder Kraft, sondern durch meinen Geist« — spricht der Herr Zebaoth.

Nur als einen schwachen Anfang betrachten wir diese Konferenz, und wir sehen es schon als einen günstigen Erfolg an, wenn sie eine engere Gemeinschaft der auf ihr vertretenen Kirchen als Ergebnis zeitigt.

Schwedens Kirche glaubt gewisse Voraussetzungen dafür zu haben, eine *ecclesia conciliatrix* für die verschiedenartigen kirchlichen Gemeinschaftstypen werden zu können. In ihrer Organisation und ihrem gottesdienstlichen Leben hat sie mancherlei von der alten kirchlichen Tradition bewahrt, darunter das Bischofsamt in ununterbrochener Folge. Gleichzeitig betont sie mit Luther als das Wesentliche am Christentum die Verinnerlichung und Vertiefung und die evangelische Freiheit. Diese Betonung des Persönlichen im Christentum ist der Pulsschlag in dem religiösen Geistesleben Schwedens gewesen von den Tagen seines denkwürdigen Reformators Olavus Petri und seines grossen Heldenkönigs Gustavus Adolphus an bis zu den späteren Zeiten mit ihren Männern wie unserm bedeutenden Geschichtsschreiber und Denker Erik Gustaf Geijer, dem Philosophen und Dichter Viktor Rydberg, Seelsorgern und religiösen Erweckern wie Schartau, Rosenius, Waldenström u. a.

Im Namen dieser schwedischen Christenheit begrüssen die Gemeinden Stockholms die grosse Konferenz und ihre Mitglieder von nah und fern und heissen sie in Schwedens Hauptstadt herzlich willkommen. Gottes Geist wolle die Arbeit der Konferenz leiten, und ihre wichtigen Verhandlungen und Beschlüsse segnen!

A Welcome to the Conference.

By The Pastor Primarius of Stockholm.

The Meeting of the Universal Christian Conference on Life and Work in the capital of Sweden is regarded with the liveliest interest by all Swedish Christians. On all hands people are wondering and asking, praying and hoping.

Here as elsewhere there are unbelievers as well as believers in the great Cause which the Conference has made its own. So accustomed have most people become to the Church's divisions that they have almost come to look upon them as the normal condition of Christendom. Those, however, who grieve over these divisions cannot but welcome with joy every attempt to carry out the prayer of Jesus for His disciples that they should be One, even though many of them may share the conviction that it is only the endeavour to construct the actual realization of this prayer on the firm foundation of Christian practice that — so far, at least, as we can see at present — has any real prospect of success.

This Conference has to deal with questions of a far-reaching and delicate nature.

To lay down the right lines for the realization of Christian ideals under the varied and complicated conditions of modern life is indeed no easy task, — especially for those who (like Luther) are anxious not

only to safeguard the spiritual rights of the individual as the first principle of Christianity, and consequently to maintain the cause of Christian liberty, but also to pay due regard to the changing conditions that History postulates both for the individual and for Society.

For the accomplishment of such a task, the highest qualifications in respect to wisdom, the understanding that comes of love and the superhuman courage that is born of faith are assuredly necessary. Reliance on feeble human strength alone for such an achievement could only mean inevitable and complete failure.

Yet — »Not by might, nor by power, but *by my Spirit*, saith the Lord of Hosts».

We must not, in fact, regard this Conference as more than a beginning, and must therefore consider its results satisfactory if it leads to a closer fellowship of the religious bodies that it represents.

The Church in Sweden believes that it possesses certain qualifications necessary to enable it to become an »*Ecclesia conciliatrix*» among other Christian bodies of different types. In its organization and common worship it has retained much that belongs to ancient ecclesiastical tradition, including an constitutional Episcopate in unbroken continuity with the earliest days. At the same time, it agrees with Luther in emphasizing the importance of the essential inwardness and spirituality of the Christian Life and the freedom of the Gospel. This religious individualism has been the main channel of spiritual life in Sweden from the days of her memorable reformer, Olavus Petri, and her heroic King, Gustavus Adolphus, until the time of her later sons, such as Erik Gustaf Geijer, our eminent

historian and thinker, Viktor Rydberg, philosopher and poet, as well as such spiritual leaders and revivalists as Schartau, Rosenius, Waldenström etc.

It is in the name of this Swedish Christianity that the churches in Stockholm would now bid the great Conference and its members from far and near welcome to the capital of Sweden.

May God's Spirit guide the Conference in its important deliberations and decisions!

H. R. H. The Crown Prince.



The Royal Castle of Stockholm.

The Committee of Swedish Representatives

H. K. H. KRONPRINSEN — H. R. H. the Crown
Prince — President *honoris causa*.

H. K. H. KRONPRINSESSAN — H. R. H. the Crown
Princess.

H. K. H. PRINS CARL — Duke of Västergötland.

H. K. H. PRINSESSAN INGEBORG — Duchess of
Västergötland.

ALM, CARL, Roteman — District registrar.

ALMQUIST, SIGNE, Skolföreståndarinna — Headmistress.

ANDRÆ, E., Kyrkoherde — Rector.

AXELSSON, H., Kyrkovärd — Churchwarden.

BENGTON, VALDUS, Kyrkoherde — Rector.

BENGTON, N. J., Byggmästare — Building Contractor.

BERGLUND, A., Kyrkoherde — Rector.

BERGQVIST, B. J:SON, Generaldirektör — Director-General

BERNADOTTE, OSCAR, Prins — Prince.

BERNADOTTE, EBBA, Prinsessa — Princess.

BERNADOTTE, ELSA, Grevinna — Countess.

BILDT, ARVID, Sekreterare i Generalpoststyrelsen — Secretary
in the Postal Administration.

BOKANDER, G., Kyrkoherde — Rector.

BOKANDER, HANNA, Fru — Mrs.

BONTHRON, J. A., Bergsingenjör — Mining-Engineer.

BORGSTRÖM, A. G. S., Justitieråd — Member of the Supreme
Court.

BACKSTRÖM, L., Postexpeditör — Chief Postal-Clerk.

CARLSTEDT, P., Kyrkorådsledamot — Member of the Church
Council of Gustav Vasa.

CARLGREN, W., Lektor — Public School Master.

CARLSSON, G. D., Pastor.

- CEDERBORG, ALLAN, Direktör, Stadsfullmäktiges Ordförande
— Director, Chairman of the Stockholm City Council.
- CERVIN, ALICE, Fru — Mrs.
- CLASON, SAM, Professor, Riksarkivarie — Professor, The
Archivist of the Realm.
- CRONEBORG, O., Kanslerssekreterare — General Secretary of
the Universities of Sweden.
- CURMAN, SIGURD, Professor, Riksantikvarie — The Anti-
quary of the Realm.
- CURMAN, CALLA, Professorska — Mrs.
- DOLK, JOH. K., Skeppsklarerare — Shipping-agent.
- EKLUND, K. A., Kyrkoherde — Rector.
- von ECKERMAN, EBBA, Grevinna — Countess.
- EKMAN, K. J., Hovrättsråd — Member of Court of Appeal.
- ERNBERG, JARL, Regeringsråd — Member of the Supreme
Court.
- FELLENIOUS, K. G., Taxeringskommissarie — Commissioner of
Taxes.
- FREDRIKSSON, K. A., Uppsyningsman — Overseer.
- GEMZELL, E., Kyrkoherde — Rector.
- GRANHOLM, AXEL, Generaldirektör — Director-General of
the Swedish State Railways.
- HAMILTON, C., Envoyé, Friherre — Envoyé, Baron.
- HASSELROT, C. R., Kyrkoherde — Rector.
- HALLBERG, H. E., Kyrkoherde — Rector.
- HEDERSTIERNA, CARL, Överståthållare — Governor of
Stockholm.
- HESELGREN, KERSTIN, Yrkesinspektris — Factory-Inspector.
- HOLMDAHL, OTTO, Lektor — Public School Master.
- JACOBSON, GUSTAV, Lektor — Public School Master.
- JANSSON, K. A., Doktor — Rev., D. D.
- JARILLON, P., Pasteur.
- JUHLIN, JULIUS, Generalpostdirektör — Postmaster-General.
- KLEFBECK, E., Kyrkoherde — Rector.
- KALLANDER, A. J., Kyrkoherde — Rector.
- LAGER, GUNNAR, Byråchef — Head of Department in the
Post-office.
- LAGERGREHN, G. L., Direktör — Director.

- LANDQUIST, C. A. E., Kyrkoherde — Rector.
- LARSSON, C. V., Kyrkoherde — Rector.
- LEUHUSEN, F. W., Friherre, Riddarhussekreterare — Baron,
Secretary to the House of Noble's.
- LEVANDER, E., Överlärare, Ordf. i styrelsen för Ev. Fosterlands-
stiftelsen — President of the National Evangelical Union.
- LILJENCRA NTZ, MÄRTA, Friherrinna — Baroness.
- LINDGREN, J., Kyrkoherde — Rector.
- LINDAHL, F. V., Förste Postiljon — Postal Superintendent.
- LINDHOLM, HERBERT, Tandläkare — Dentist.
- LINDMAN, CARL, Professor — Professor.
- LINDSKOG, H. J., Kyrkoherde — Rector.
- MITCHELL, G., Kommendör — Commissioner of the Salvation
Army.
- MARKS von WÜRTEMBERG, E. T., President i Svea Hovrätt —
President of the Court of Appeal.
- MODÉN, K. A., Missionssekreterare — Rev., Secretary of the
Baptist Mission.
- MONTELL, V., Kyrkoherde — Rector.
- NETZEL, SIGRID, Fröken — Miss.
- NILSSON, E. A., Bankofullmäktig — Trustee of the Bank of
Sweden.
- NORRBY, J., Förest. för Diakonissanstalten — Director of the
Deaconess Home.
- ODENCRANTS, L. A., Bankdirektör — Bank Manager.
- OHLY, E., Kyrkoherde — Rector.
- OLSSON, OTTO, Musikdirektör — Director of Music.
- ORTON, BROR, Bergsingenjör — Mining-Engineer.
- PAULI, EBBA, Fröken — Miss.
- RINMAN, ERIK B., Chefredaktör — Editor of Stockholms-Tid-
ningen.
- von ROSEN, MARIA, Grevinna — Countess.
- RYDIN, S. L. H., Generaldirektör — Director-General.
- SWARTZ, CARL, Universitetskansler — Chancellor of the
Universities of Sweden.
- SEBARDT, CARL, Doktor — Doctor.
- SEDERHOLM, GUSTAV, Godsägare — Esquire.
- SUNNERDAHL, MAGNA, Fröken — Miss.

SVEDELIUS, C., Rektor — Headmaster.

SVENSSON, N. Th. Kr., Kyrkoherde — Rector.

SÖDERBERG, WERNER, Fil. Dr. — Sometimes Editor of
Aftonbladet.

SÖRENSEN, ANNA, Seminarierector — Headmistress.

THULIN, GABRIEL, Regeringsråd — Member of the Supreme
Court.

UPMARK, GUSTAV, Fil. Dr., Styresman för Nordiska Museet
— Director of the Nordiska Museet.

WAHLMAN, L. I., Professor — Architect.

WACHTMEISTER, BRITA, Grevinna — Countess.

WACHTMEISTER, HANS, Greve — Count.

WAGNSON, GUSTAV, Distriktsföreståndare — District Super-
intendent.

WALL, AUG., Regeringsråd — Member of the Supreme Court.

WEDBERG, B., Justitieråd — Member of the Supreme Court.

WELIN, G., f. d. Trafikdirektör — Traffic Superintendent.

WIDNER, NILS, Pastor Primarius — Pastor Primarius of
Stockholm. *Chairman.*

WIDSJÖ, ELLEN, Fru — Mrs.

WILLIAMS, H., Chaplain to the British Legation of Stockholm

ZETHELIUS, FRED., Överdirektör — Head Manager.

ZETTERMARK, ULLA, Fru — Mrs.

ÅHFELDT, C., Hovpredikant — Chaplain to H. M. the King.

ÖHMAN, KARL, Kyrkoherde — Rector.

The Universal Christian Conference on Life and Work.

By *Professor Yngve Brilioth, Ph. D.*

As has been stated in the letter of invitation to the Conference, issued in April 1924, and in the announcements distributed and otherwise, the aim of this conference is to bring together duly appointed representatives of all Christian Communions that wish to take part, in order that they may, under prayer for the guidance of God's Holy Spirit, set themselves to find out how the great practical problems of today — industrial, economic, social and moral — should be viewed in the light of the Gospel, and also what may be the will of the Master that His Church should do to serve all those who labour under the difficulties of the present.

This enterprise is a part of the great movement for Christian Unity which has sprung into life spontaneously in many countries and which we believe to be due to the operation of the Holy Ghost in our own time. But it represents a distinct line of approach towards this great goal, akin in spirit, but different in method, to other similar movements. It differs from the *World Conference on Faith and Order* in so far as it does not concern itself with questions of Faith or Church order, but only with practical questions. We do not think that Christians need to wait until

they are agreed on all matters of theology and organization before they act together on those principles on which they are already agreed. We believe that there is a fundamental unity in the manner of life and religious temper of all Christians, a unity that needs to be realized and emphasized, and we pray that by co-operation all those who participate in this Conference may also eventually be brought nearer to each other in spirit and in their realization of the deep mysteries of faith.

It differs from *World Alliance for promoting International Friendship through the Churches* in attacking many problems that do not fall within the range of the Alliance's program, which is confined to questions bearing on peace and international goodwill. But the existence of the Alliance is felt to be a great help towards fulfilling our task, and we gratefully record the effective assistance given to our movement in its preparatory stage by the Alliance.

The Conference on Life and Work has also laid greater stress upon the desirability of the different ecclesiastical bodies which form its constituents being represented as far as possible in an official way.

We recognize the immeasurable value of the co-operation of many Communion in the great Edinburgh Conference on Foreign Missions in 1910, and its still existing Continuation Committee. The work for Church Unity has been actively stimulated by the Edinburgh Conference, and the existence of the Continuation Committee relieves us of the necessity of attacking here the great problems related to the missionary work of the Church.

Joint Presidency.



Gregorios, the late Patriarch of Constantinople, who signed the invitation.



The Archbishop of Canterbury.



The Archbishop of Upsala.



*The Rev. Arthur J. Brown,
D. D., LL. D., New York.*

Vice-Presidents.



*Germanos Strinopoulos, Metro-
politan of Thyateira.*



*The Very Rev. J. A. Mc
Clymont, D. O., C. B. B.,
Edinburgh.*



*D. Dr. Kapler, President des
Deutschen Evang. Kirchenaus-
schusses, Berlin.*



*The Rev. Charles S. Macfarland,
D. D., New York.*

Recognizing the great services rendered by these various movements, the Conference on Life and Work does not bind any of its members to allegiance to any of them. It should also be made clear that the decisions of the Conference do not bind any of the communities represented until such decisions have been formally accepted by these communities themselves.

History.

1. *The preliminary stage.*

The first of the steps that have led up to the Conference was taken in the first year of the war. In November, 1914, an appeal for Peace and Christian Fellowship was sent out by neutral churchmen in several countries.

»The war is causing untold distress. Christ's Body, the Church, suffers and mourns. — — — We, servants of the Church, address to all those who have power or influence in the matter an earnest appeal seriously to keep peace before their eyes, in order that bloodshed may soon cease. We remind especially our Christian brethren of various nations that war cannot sunder the bond of international union that Christ holds in us — — —»

This appeal was signed by representatives of the Federal Council of the Churches of Christ in America, the Primates of Sweden, Norway and Denmark, as well as by leading Churchmen and organizations in Holland and Switzerland, and also by two subjects

of belligerent states, the Archbishop of Åbo (Finland) and Bishop Farancz in Siebenbürgen.

At the Quadrennial Meeting of the Federal Council of the Churches of Christ in America in 1916, proposals were made for some sort of an Ecumenical gathering of the Christian Communions.

Without previous mutual consultation the Swiss Church Federation, and Christians in Hungary, Great Britain, Scandinavia and other countries made similar proposals almost simultaneously.

At Whitsuntide, 1917, the Scandinavian Primate (the Archbishop of Upsala with the Bishops of Seeland and Christiania) together with Church leaders in Holland and Switzerland again issued a similar appeal, in which they declared themselves »prepared to serve as intermediaries for keeping up or restoring communications, especially in religious and Church matters, disturbed by the war», and this was followed later in the year by an invitation to Christians in various countries, belligerent as well as neutral, to meet in conference. This invitation was welcomed in many quarters. It was also addressed to the Pope, who sent a message in answer through the Cardinal Secretary of State, saying that whatever was attempted in order to restore peace and good-will was »summo pontifici gratum et acceptum». Delegations were being prepared in Germany, Hungary, Great Britain, France, the United States and other countries and by the Church-Authorities in Constantinople and Athens. However, difficulties with passports made it impossible for members from the western belligerent nations to attend. Consequently a conference

of neutral Churchmen alone was held at Upsala, 14th — 16th of December, 1917. Here a memorandum was drawn up, in which certain points regarding Church unity, social life and so on were recommended »for consideration and for guidance in the continued work of the Church». The following sentences may here be quoted:

»— — — The Church ought to be the living conscience of nations and of men. — — — The Church — ought to — employ all its resources in working for the removal of the causes of war. — — — Christians ought to feel their share in the responsibility for public opinion. — — — The Church ought to work for international understanding. — — —. The Church has to vindicate the sanctity of Justice and Law in Christ's Name, and to demand its further development. — — —»

In the summer of the same year a significant step towards an universal Christian meeting was taken in Great Britain through the creation of *The British Council for Promoting an International Christian Conference*, by members of the Anglican Church and other Communions.

Renewed attempts — the invitation to a Conference was issued twice again during 1918 — to bring together Christians from nations engaged in the war did not meet with success, although the idea was welcomed and enthusiastically advocated in several countries. This, as well as the eagerness for a closer Alliance of Christian Communions shown by the chief Patriarchate of Orthodox Christendom in the East in

its letter on a »Koinonia ton ekklesion«, encouraged the President of the Swiss Church Federation to bring the matter before the Committee of the World Alliance, at its meeting in Oud Wassenaer near the Hague, in October 1919. On his proposal the General Secretary of the American Federal Council and the Archbishop of Upsala were invited to prepare the matter for the committee. The memorandum presented by the Archbishop recounts the attempts that had been previously made and sketches the plan and program of an »Ecumenical Conference« that he wished to be called if possible in 1920. It is here set out that united practical effort does not require a definite consent in matters of Faith and Order, and as the chief objects for which the Conference ought to meet are suggested: A) Common doctrine and endeavour as to international Brotherhood and organized Unity of Nations. B) Christian principles and action for social renewal of society. Further, C) A common voice must be created for the Christian conscience. »I advocate an Ecumenical Council representing Christendom in a spiritual way.« Finally an invitation is extended to the proposed conference to meet in one of the Scandinavian countries, probably in the capital of Norway, on behalf of the Primates of Norway, Denmark and Sweden.

In the resolution passed regarding this memorandum by the International Committee of the World Alliance (dated Oct. 2nd 1919), the Committee

»expresses its deep sympathy with the proposal for an Ecumenical Conference of the different Christian Communions to consider urgent practical tasks before the Church at this

time, and the possibilities of co-operation in testimony and action. The Committee expresses the conviction that such a conference, if it can be arranged, will prove an inestimable blessing to mankind. That this resolution be referred to each National Council with the request that it be communicated to the Churches in their respective countries».

Although the World Alliance did not see its way to undertake the arrangement of the Conference, this resolution provided a solid basis for a continuance of the work and enlisted the sympathy and support of the Federal Council of the Churches of Christ in America and of trusted Churchmen among priests and laymen in many different countries, — and this has undoubtedly been of immense value. When a small committee met in Paris on Nov. 17th, 1919, in order to prepare for the Conference, it was natural that the task of arranging a preparatory Conference for the next year should be entrusted to an American, Dr. Frederick Lynch of New York.

This brings us to

2. *The preparatory stage.*

The invitation to the preparatory Conference was sent out by the Federal Council, and the Conference met at Geneva on August 9th—12th, 1920 (immediately before the meeting of the preparatory Conference on Faith and Order.) It was attended by ninety members of fifteen countries, and was also visited by a commission from the Orthodox Church. The chair was taken successively by Prof. E. Choisy, Geneva, Dr. A. J. Brown

Secretariat.

*Dr. Henry A. Atkinson,
New York.*



General Secretary.

Associate Secretaries.



*Prof. Eugène Choisy,
Génève.*

Secretary of the British Section.



*Dr. Adolf Keller,
Zürich.*

Secretary of the European Section.



*The Rev. Thomas
Nightingale, London.*



*Miss Lucy Gardner,
London.*



Lic. Erich Stange, Leipzig.

of New York, Dr. McClymont of Edinburgh, the Bishop of Seeland and Dr. Cramer of Holland. The idea of an »Ecumenical Conference» was raised by the Archbishop of Upsala, and the motion of Dr. Lynch »that there be called two or three years hence, or at such a time as the Committee of Arrangements may decide, a Conference of Churches» — thus the motion runs in its amended form — was finally accepted by the Conference after a discussion that must rank amongst the most critical and dramatic incidents in the history of the movement. It ought to be recorded that this decision was reached under the chairmanship of Dr. Brown, and after speeches, amongst others, by the late Rev. E. Giampiccoli, moderator of the Waldensian Church. The rest of the Conference was taken up by discussion of the program and organization of the Conference. Various recommendations were made as to subjects to be included. A motion was adopted that the invitation should be extended to all Christian Churches, and it was recommended that certain religious organizations should also be represented. An invitation was extended to hold the Conference in Sweden. Finally a committee of arrangements, consisting of twenty-five persons, was appointed, and power was given to the committee to add to its number. The Committee of Arrangements met twice in Geneva (on August 12th and 13th) and it was then agreed that three groups should be formed within the Committee, for America, the European Continent, and for the British Empire. The Committee also adopted the name »Universal Conference of the Church of Christ on Life and Work», for the future Conference

This was subsequently altered (at the Peterborough meeting) to »Universal Christian Conference on Life and Work«.

The preparatory work was carried on at a series of sessions of the Committee and its sections.

The first was held at Peterborough (England) on April 19th—22nd, 1921, under the presidency of the Chairman of the British Section, Dr. Woods, then Bishop of Peterborough (now of Winchester). It was here resolved that a fourth Section of the Committee should be formed for the Orthodox Church, and the British and European sections were considerably increased, the latter particularly with a view to the representation of the various countries. Steps were taken to secure co-operation with the British Conference on Christian Politics, Economics and Citizenship (COPEC) for which the preparations were then in progress. This has made it possible to regard the Copec Conference as one of the most important preparations for the Stockholm Conference. Attempts were also made to get into touch with similar regional Conferences. Further it was resolved that the question of Foreign Missions should not be included in the program, »not only in view of the vastness of the subject, but also of the fact that the Continuation Committee of the Edinburgh Conference is still in existence«.

Shortly after the Conference of the World Alliance, held at Copenhagen in August 1922, the International Committee met at Hälsingborg, Sweden, on August 12th—15th; all the four sections were here represented. This meeting laid a new foundation for continued

work, 1) by a reconstruction of the International Committee, and 2) by a definite agreement as to the program.

1) It was resolved that the provisional Committee formed at Geneva should cease to exist, and a new International Committee be formed to serve until the meeting of the Conference. This Committee should consist of ten members from the British Empire, ten from America, twelve from the Continent of Europe — which number should eventually be increased, yet was not to exceed eighteen — and six from the Orthodox Church (later on increased to ten). The Canadian Churches should have liberty to add two members either to the American or to the British Group. A list of the members of the International Committee is found in Announcement IV.

An Executive Committee was formed, consisting of the four Presidents of the International Committee, the Vice-Presidents, the General Executive Secretary and the Associate Secretaries, and the Chairman and Secretaries of the four Sections. The Executive Committee was given power »to fill vacancies in the official staff and in the Committees that are not otherwise provided for, to act when called upon for advice and direction by the Secretariat — — —. The Chairman of the European Section of the International Committee shall act as chairman of the Executive Committee».

2) As to the program, this now took its final shape, including the six main subjects that are now laid before the Conference. The date of the Conference was also fixed at the Hälsingborg meeting for

The Local Committee of Stockholm.



*Doktor Nils Widner,
Pastor Primarius of
Stockholm.
Chairman.*



*Gen.-löjtnant O. B. Malm.
Director of the Bureau
on Life and Work.*



*Professor Yngve Brilioth,
Secretary.*



*Major And. Sjöstedt.
Treasurer.*

August 1925, and on the motion of the American General Secretary, Stockholm was finally selected as the meeting-place.

The wish that the Conference should include all Christian groups was again emphasized. As to the Roman Catholic Church, it was reported »that steps had been taken by the Bishops of Seeland and Christiana and Upsala, on their own responsibility, to ascertain the attitude of that Church toward co-operation with the Conference, and that the answers received do not warrant further action. Documents and statements presented by others confirmed this judgment. No further action was deemed necessary». The relations to the World Conference on Faith and Order were also discussed and defined. A letter was sent to the Secretary of that Movement.

It is not possible here to record in detail all steps taken subsequently to the Hälsingborg meeting. The Executive Committee was to meet in Wittenberg, but actually met in Zürich. At another convention in September 1923, in Amsterdam, the Executive Committee discussed the Proportionate Representation of the Christian Communions on the basis of statistics and a falling scale, prepared by a commission in Upsala, at work since 1921. In November of the same year 1923 an important meeting of the American section of the International Committee also took place in Philadelphia, U. S. A., at which the Archbishop of Upsala, Mr. Jézéquel and representatives of the British and Orthodox sections were present.

At the opening of the Conference on Christian Politics, Economics and Citizenship — a spiritual effort

unique of its kind in the history of the Church — the Chairman, the Bishop of Manchester, expressed the relation of 'Copec' to the Universal Conference, and the British section of the International Committee has indeed identified itself with 'Copec'. In connection with this British Copec Conference, the Executive Committee, enlarged by the presence of several members of the International Committee, met in Birmingham on April 10th—11th, 1924. Reports were here received from the representatives of the four sections. It was agreed to ask several of the countries taking part in the Conference to help by preparing different parts of the program.

It was also voted at Birmingham that a delegation should be sent to the Eastern Church; this has since been done twice by the General Secretary Dr. Atkinson, Dr. Alex. Ramsay, Organizing Secretary of the World Alliance and Rev. Herman Neander, a Swedish priest, well-known from his work amongst the prisoners-of-war in Germany, Austria, Russia, Siberia and Japan. The number of delegates from the different sections was settled on the basis of statistics prepared earlier: 1) European section, 175 delegates; 2) British section 135; 3) American section 150; 4) Eastern section 88. It was also agreed that »the officers and members of this Internatinonal Committee should be ex-officio members of the Conference». Certain »allied organizations were invited to send one representative each; these were: Y. M. C. A., Y. W. C. A., Evangelical Alliance, Students' Christian Movement, International Missions Committee, World Alliance for International Friendship, Sunday School Movement, Salva-

tion Army, Christian Endeavour Union and Brotherhood Movement. Agreement was also reached as to the form of the letter of invitation that should be sent to the heads of all the Christian Communions. It was also voted that this letter should be signed by the four presidents, the vice-presidents, the general secretary and the associate secretaries. In this form the letter of invitation was issued in April, 1924. On behalf of the Executive Committees, special invitations were to be sent to a few persons deemed useful for the scope of the Conference. Certain recommendations were further made at the Birmingham Meeting, but full power was given to the Executive officers to complete the program and make all necessary arrangements.

The official languages of the Conference were limited to German, French and English, »set speeches and addresses» should be printed in three languages beforehand, and translations that might be necessary during the Conference should be condensed.

On the basis of the Hälsingborg and Birmingham resolutions, the program has been worked out in detail by the Executive Committee and its officers, in co-operation with the European and British sections which met in Zürich on April 22—23 and at Farnham Castle on June 18—20. The results are to be found in the time-table of the Conference. All local arrangements in Stockholm have been in the hands of the Local Committee. Information regarding its work is to be found elsewhere in this book.

Amongst those who have devoted their intercessions and whole-hearted endeavours to this bold undertaking of trust and love, some have passed away. We mention

in grateful remembrance: the Dean of Copenhagen, who strongly emphasized the spiritual and devotional basis of Life and Work, the Rev. John Mac Gilp, M. A., an eager worker from the very beginning, suddenly killed after the Birmingham Meeting in a motor-accident, and Mr. Robert Gardiner, the soul of the Faith and Order Movement, but convinced that the Life and Work Conference ought to come first and strengthen mutual confidence.

Just at the printing moment the sad news of the death of the Lord Bishop of Oxford reaches us. His sudden decease means a grievous loss to the work of the Conference.

»We depend for success from first to last upon the guidance of the Holy Spirit» (Letter of invitation to the Conference on Life and Work.)



*The Late Lord Bishop of
Oxford, Rt. Rev. Herbert
Murray Burge †.*



*The Lord Bishop of Win-
chester.*



The Bishop of Själland.



The Bishop of Saxony.



The Bishop of Nidaros.



The Bishop of Västerås.



*Lord Cecil, Viscount of
Chelwood.*



*Reichsgerichtspräsident
Dr. Simons, Leipzig.*



Lord Parmoor.



*M. Fuzier, Président de
section au Conseil d'Etat,
Paris.*



*Professor Ingman, some-
time Prime Minister of
Finland.*



*Governor Gram, some-
time Prime Minister of
Norway.*

The
Universal Christian Conference
on
Life and Work
(

Programme

According to the decisions taken by the International Executive Committee, in accordance with ideas expressed at the preparatory meetings, the programme of the Conference will include the following chief points, which have been carefully studied by commissions in the various sections:

- I. The Church's Obligation in View of God's Purpose for the World.
- II. The Church and Economic and Industrial Problems.
 - A. Christian Love and Economic and Industrial Problems.
 - B. Man and Property.
 - C. Co-operation in Industry.
 1. National.
 2. International.
 - D. Child and Adolescent Labour.
 - E. Unemployment.
- III. The Church and Social and Moral Problems.
 - A. Vocation and Profession.
 - B. Home and Housing.
 - C. Youth.

- D. Relation of the Sexes.
- E. Treatment of Crime.
- F. Drink.
- G. Leisure.
- IV. The Church and International Relations.
 - A. The Universal Character of the Church.
 - B. The Duty of the Church to teach the Brotherhood of Men.
 - C. The Race Problem.
 - D. What can the Church do to further Peace and remove Causes of War?
 - E. The World Alliance for Promoting International Friendship.
 - F. The Duty of the Christian to the Nation and the State.
 - G. The Substitution of Law for War in settling International disputes. Legal Order and its Extension beyond the Boundaries of Nations as founded on Biblical Revelation.
 - H. Christian Love making for Reconciliation and Brotherhood.
- V. The Church and Christian Education.
 - A. Education of the Christian Personality.
 - B. Education for Corporate Life.
 - 1. Its Religious Basis.
 - 2. Its Community Outlook.
 - C. Education towards an International Outlook.
 - D. Education to a better understanding of East and West.
 - E. Textbooks.
- VI. Methods of Co-operative and Federative Efforts by the Christian Communions.
 - A. Christian Co-operation.
 - B. Continuation Plans of the Conference on Life and Work.

The Order of the Conference

The International Committee on Arrangements has decided to meet in Stockholm on August 9th, 1925. The substitute members will also be invited to that meeting, and each



The Archbishop of Dublin.



Mar Timotheus, Metropolitan of Malabar and India.



M. Wilfred Monod, Paris.



Dekan Herold, Winterthur.



Bishop Brent, Buffalo.



President Cadman, New York.



*Professor Glubokowskij,
Sofia.*



*Professor Deissmann,
Berlin.*



Professor Monnier, Paris.



*Professor Slotemaker de
Bruine, Utrecht.*



The Dean of Canterbury.



Mr. James Brown, M. P.

section has authority to co-opt such experts, whose collaboration may be deemed useful or necessary for the final preparation of the Conference.

Divine Service will be held in the Storkyrkan of Stockholm, on Sunday, Aug. 9th. The International Committee will appoint commissions the following day in order to give final shape to the reports and prepare the main questions which are to be brought before the Conference.

On Tuesday, Aug. 18th, the reports will be completed and ready to be delivered by the International Committee to the Conference.

The Universal Christian Conference on Life and Work will meet on Wednesday, Aug. 19th, and Divine Service will be held in Storkyrkan, at 11 a. m. Immediately after the Service the Conference will be opened by H. M. the King in the Rikssalen in the Royal Palace.

The Conference is to continue in session from Aug. 19th to Aug. 29th, for full discussion of the reports received from the commissions and for the passing of such resolutions as may be proposed by the commissions and agreed upon.

Such resolution however will not in any way be binding on any communion before it has considered them through its proper authority and eventually accepted them.

The concluding Service will be held in the Cathedral of Upsala on Sunday, August 30th, at 11 a. m.

Churches and Chapels in Stockholm will on Sundays and on weekdays be put at the disposal of every Communion and every language which desires its own sacred place for public service and private devotion.

It is expected that the whole Conference will number between five hundred and six hundred official delegates. At the sessions and public meetings, places will be provided for a very considerable additional number of visitors.

Organisation

I. *PRESIDENCY:*

Our movement has called into existence larger and smaller consulting sections in different countries, representing different groups and activities in Church life, and is under the

JOINT PRESIDENCY of:

His Grace, The Most Rev. The Lord Archbishop of Canterbury.

His Holiness, The Œcumenical Patriarch of Constantinople.

His Grace, The Most Rev. Nathan Söderblom, D.D., D.Litt., D.C.L., LL.D., D.Med., Archbishop of Upsala, also Chairman of the European Section of the International Committee.

The Rev. Arthur J. Brown, D.D., LL.D, also Chairman of the American Section of the International Committee.

VICE-PRESIDENTS are:

The General Secretary of the Federal Council of the Churches of Christ in America.

The Very Rev. J. A. McClymont, D.D., C.B.E., Ex-Moderator of the General Assembly of the Church of Scotland.

Der Präsident des Deutschen Evangelischen Kirchenausschusses (President of the Council of the Evangelic Church Federation in Germany).

His Grace, The Archbishop Germanos Strinopoulos, Metropolitan of Thyateira.

II. *SECRETARIAT:*

General Executive Secretary: Dr. Henry A. Atkinson, 70, Fifth Avenue, New York, N. Y., U. S. A.

Associate Secretaries: Professor E. Choisy, Avenue Calas 4, Geneva, Switzerland; The Rev. Thomas Nightingale, Memorial Hall, Farringdon Road, London, England; Dr. Adolf Keller, Carmenstrasse 43, Zürich, Switzerland.

THE INTERNATIONAL COMMITTEE on Arrangements is as follows:

1. AMERICAN MEMBERS

The Rev. A. J. Brown, D.D., LL.D.,
Chairman, Member ex-officio.
 Dr. Henry A. Atkinson, **Secretary,**
Member ex-officio.
 The Rev. Peter Ainslie, D.D.
 The Rev. Nehemiah Boynton, D.D.
 Bishop James Cannon, Jr.
 The Rev. Samuel H. Chester, D.D.
 The Rev. James H. Franklin, D.D.

Dr. Henry G. Leach.
 The Rev. Frederick Lynch, D.D.
 The Rev. William P. Merrill, D.D.
 The Rt. Rev. Bishop Charles H.
 Brent, D.D.
 The Rev. Frank W. Burnham, D.D.
Substitutes:
 The Rev. Francis E. Grunert.
 Mr. E. Clarence Miller, LL.D.
 Professor George W. Richards.

2. BRITISH MEMBERS

The Rt. Rev. The Lord Bishop of
 Winchester, **Chairman of the Brit-
 ish Section.**
 The Rt. Hon. Lord Cecil, Viscount
 of Chelwood.
 The Principal A. Garvie, D.D.
 The Rev. R. C. Gillie, D. C. L.
 The Very Rev. J. A. McClymont,
 D.D., C. B. E., Ex-Moderator of
 the Church of Scotland.
 The Rev. R. J. Drummond, D.D.

The Rev. Thomas Nightingale.
 The Very Rev. The Dean of Wor-
 cester.
 The Rev. Alexander Ramsay D.D.
 Miss Lucy Gardner, **Secretary of the
 British Section.**
 The Rt. Hon. Sir Willoughby Dickinson.
 Mr. H. A. Oldham.
Substitutes:
 The Rev. John Roberts, D.D.
 The Rev. H. W. Fox, M.A.

3. EUROPEAN MEMBERS

AUSTRIA.

Dr. Victor Capesius.

CZECHOSLOVAKIA.

The Rt. Rev. Bishop George Janoska,
 D.D., Liptow, Sv. Mikulas.

Substitute: Professor F. Zilka, Dean
 of Hus Theol. Faculty, Prague.

DENMARK.

The Rt. Rev. The Bishop of Sjælland,
 H. Ostenfeld, D.D., Copenhagen.

Substitutes: The Rt. Rev. The Bishop
 of Haderslev, V. Ammundsen,
 D.D., Haderslev.

The Rt. Rev. The Bishop of Aalborg.
 C. Ludwigs, Aalborg.

ESTHONIA.

The Rt. Rev. The Bishop of Estho-
 nia, J. Kukk, Reval.

FINLAND.

The Rt. Rev. The Bishop of Tammer-
 fors, J. Gummerus, D.D., Tam-
 merfors.

Substitute: The Rev. Arthur
 Hjelt, D.D., Professor at the
 University of Helsingfors, Hel-
 singfors.

FRANCE.

M. le Pasteur Scheer, Deputé à la
 Chambre, Muhlhouse.

Substitutes: M. Henri Monnier,
 D.D., Professeur à la Faculté Pro-
 testante de Paris, Paris.

M. le Pasteur J. Jézéquel, Paris.

GERMANY.

Der Präsident des Deutschen Evan-
 gelischen Kichenausschusses, D.
 Dr. Kapler.

Substitutes: Vice Präsident D. Dr.
 Contad, Berlin-Charlottenburg.



*Sir Willoughby Dickinson,
London.*



Dr. Ramsay, London.



*Dr. Frederick Lynch,
New York.*



*Dr. Siegmund-Schultze,
Berlin.*



*Rev. W. P. Merrill,
New York.*



*Professor Cramer,
Utrecht.*

Seine Magnificenz der Landesbischof von Sachsen, D. Ihmels, Dresden.

Substitute: Prälat D. Schoell, Stuttgart.

Reichsgerichtspräsident (President of the Supreme Court) Dr. W. Simons, Leipzig.

Substitute: Professor D. Dr. Julius Richter, Berlin.

Professor D. Dr. Adolph Deissmann, Berlin-Wilmersdorf.

Substitute: Oberkirchenrat D. Scholz, Berlin-Charlottenburg.

HOLLAND.

Professor Dr. J. R. Slotemaker de Bruine, Utrecht.

Substitute: Professor H. M. van Nes, Leiden.

HUNGARY.

The Rt. Rev. Bishop A. Raffay, Budapest.

Substitute: The Rt. Rev. Bishop L. Ravasz, Budapest.

LATVIA.

The Rt. Rev. The Bishop of Latvia, D. Irbe, Riga.

NORWAY.

The Rt. Rev. The Bishop of Nidaros, J. Gleditsch, D.D., Trondhjem.

Substitute: Pastor L. Koren, Oslo.

POLAND.

Generalsuperintendent J. Bursche, Warsaw.

Substitute: Generalsuperintendent D. Blau, Posen.

ROUMANIA.

The Rt. Rev. Bishop Charles Nagy, Cluj.

Substitute: Dr. Wahlbaum, Landeskirchenkurator, Hermannstadt.

SWEDEN.

His Grace The Most Rev. the Archbishop of Upsala, **Chairman of the European Section, Upsala.**

Substitutes: The Rev. Knut B. Westman, D.D. Principal of the Swedish College in Tauhuailuen, China.

The Rev. Yngve Brilioth, D.Ph., Professor at the Academy of Åbo.

SWITZERLAND.

Dekan O. Herold, D.D., President of the Swiss Church Federation.

Substitute: M. le Pasteur F. Ferrier, Geneva, Vice-President of the Swiss Church Federation.

SECRETARIES OF THE SECTION.

Licentiat E. Stange, Leipzig, Goethestrasse 52.

Mr. Louis Appia, Inspecteur ecclésiastique, Paris.

Professor Dr. Y. Brilioth, Åbo.

4. MEMBERS APPOINTED BY THE HOLY ORTHODOX CHURCH

His Holiness The Œcumenical Patriarch of Constantinople.

Deputy — His Grace The Metropolitan of Thyateira, Germanos, London, England, **Chairman of the Orthodox Section.**

His Beatitude The Patriarch of Alexandria.

His Beatitude The Patriarch of Antiochea.

His Beatitude The Patriarch of Jerusalem.

His Beatitude The Patriarch of Russia.

The Rt. Rev. Bishop of Litza, Nikolaus Velimirovitz.

His Beatitude The Archbishop of Cyprus.

His Grace The Metropolitan of Athens.

His Grace The Metropolitan of Sophia.

His Beatitude The Patriarch of Bukharest, Miran Christea.

Substitute: His Grace The Metropolitan of Moldavia.



The Bishop of Latvia.



Bishop Nagy-Cluj.



The Bishop of Tammertors, Finland. The Bishop of Esthonia. Bishop Raffay, Kirchenpräsident Budapest. Veit, München.

THE INTERNATIONAL EXECUTIVE COMMITTEE is composed by the Chairman of the Sections, the Vice Presidents of the International Committee, the General Executive Secretary and Associate Secretaries and the Secretaries of the Sectional Committees. The Chairman of the European Sections of the International Committee acts as Chairman of the Executive Committee

M. l'Inspecteur ecclésiastique Louis Appia , (Joint Secretary of the European Section)	Dr. Adolf Keller (Ass. Secretary)
Dr. Henry A. Atkinson (General Secretary)	Dr. Charles S. Macfarland (v. President of the International Committee)
Prof. Y. Brilioth (Joint Secretary of the European Section)	The Very Rev. J. A. McClymont (v. President of the International Committee)
Rev. Arthur J. Brown (Chairman of the American Section)	The Rev. Th. Nightingale (Ass. Secretary)
Prof. William A. Brown .	Licentiat Erich Stange (Chief Secretary of the European Section)
Prof. Eugène Choisy (Ass. Secretary)	The Archbishop of Upsala (Chairman of the European Section)
Miss Lucy Gardner (Secretary of the British Section)	The Bishop of Winchester (Chairman of the British Section)
The Archbishop Germanos (Chairman of the Orthodox Section)	The Dean of Worcester (Deputy of the Archbishop of Canterbury)
Président D. Dr. Kapler (V. President of the International Committee)	

INTERNATIONAL OFFICES:

New York, U. S. A.	70 Fifth Avenue
London, England.	92 St. George Square S. W. 1.
Geneva, Switzerland	Avenue Calas 4
Bureau on Life and Work	Stockholm

SWEDISH LOCAL COMMITTEE AND BUREAU ON LIFE AND WORK (See below.)



Royal Academy of Music.



Blasieholm Church.



The Cathedral of Upsala.

The Church in Sweden.

By Professor Y. BRILLIOTH, Ph. D.

Constitution.

The Established Church of Sweden, which is the historic continuation of the medieval Church, is Lutheran in its creed and episcopal in its government. It is divided into twelve dioceses (those of Upsala, Linköping, Skara, Strängnäs, Västerås, Växjö, Lund, Göteborg, Karlstad, Härnösand, Luleå, Visby), 188 rural deaneries and 2,583 parishes. Several parishes are sometimes united under one incumbent: there are 1,422 incumbents (*kyrkoherdar*). Each parish has its assembly and its council, which are responsible for the maintenance of the Church and other buildings, and in country parishes also for



The Cathedral of Linköping.

the schools. These, as indeed the whole system of education, have been created by the Church, and the incumbent still mostly retains the control of the schools (as chairman of the Church Council, which in rural parishes usually acts also as a school board). The central administration of the schools has gradually become independent of the Church. Religious education is given in all schools by qualified teachers.

The clergy are trained at the theological faculties of the universities of Upsala and Lund. They are elected by the parishes on very democratic principles.

The bishops are elected by the clergy and the chap-



The Cathedral of Skara.

ter of the diocese: these present three names to the King, who appoints one of them. In the election of the Archbishop (of Upsala) all chapters of the Church take part and also the University of Upsala.

Gustavus Adolphus once spoke of »the majesty of Sweden and the Church of God which rests therein». This represents the ideal state of an established Church. The King has considerable authority in Church matters, which is exercised through the Ministry of Public Worship and Education. Yet there is a large amount of self-government within the Church.



The Cathedral of Strängnäs.

The *Church Assembly* (*kyrkomötet*), which consists of the bishops (as members *ex officio*), clergy and laymen, meets at least once in five years. Without its consent no law can be passed in Church matters. It deals with all questions of Church life and order, but binding rules must be issued by royal authority.

Civil registration is in the hands of the clergy. This takes a great deal of their time, but it has the advantage of bringing the Church into intimate contact with the daily life of the people. The clergy are paid partly by the proceeds of lands and forests belonging to the Church and partly from the parish rates.

Only a very small number of the population formally belong to other religious denominations (not quite 24,000, mostly Methodists, and Jews — the number of Roman Catholics is less than 3,500). But a much larger number, about 250,000, have attached them-



The Cathedral of Västerås.

selves to other religious bodies while remaining formal members of the Established Church. The largest non-conformist bodies are The Swedish Missionary Society (about 112,000) and the Baptist (about 60,000). The new section of the Baptists — the »Pentecostal-movement» (Pingströrelsen) — is at present very active. The nonconformist bodies have sprung from the revival movements that took place about the middle of the 19th century, which also led to the »National Evangelical Union», an organisation for evangelistic and missionary work co-operating with the Church.



The Cathedral of Växjö.

History.

Ansgar, a monk from the Carlovingian Empire, preached Christianity at Birka, a commercial town on the island of Björkö in Mälaren, about 830. Later on he became archbishop of Hamburg-Bremen, which remained the metropolitan see of Scandinavia until the creation of the province of Lund (about 1100). Out of this the Swedish province of Upsala was formed in 1164. The missionary work was carried on by German and English missionaries during the 11th century. Many of the saints of medieval Sweden belong to this period: several were English, such as Sigfrid, Bishop of Växjö, Eskil, whose name lives in the name of the town Eskilstuna, Henrik, the apostle of Finland, who followed the national saint King Erik, on his crusade to that country. St. Erik was killed in Upsala in 1160



The Cathedral of Lund.

and his remains are enshrined at the high altar of that Cathedral.

The most remarkable figure of medieval Sweden was St. Bridget (Birgitta, died 1373), a visionary and a mystic of a peculiar type, who preached against the decline of the Church and the Papacy. She founded a religious order which spread from the mother house of Vadstena in Sweden to many countries.

The *Reformation* in Sweden was carried through in connection with the revival of the Swedish monarchy by Gustavus Vasa, the founder of modern Sweden. It was inspired by the Lutheran movement, but was marked by a conservative and independent spirit. The greatest religious leader was Olavus Petri, Luther's



The Cathedral of Göteborg.

disciple, for many years preacher at the Church of St. Nicholas in Stockholm (Storkyrkan). He was a great religious character as well as a man of letters. His brother, Laurentius Petri, for more than forty years Archbishop of Upsala, succeeded in preserving much of the old order of the Church without sacrificing the principles of the reformation. A reaction towards Catholicism in the reign of King John III was followed by the Council of Upsala in 1593, which marks the end of the reformation period (the Confession of Augsburg was then formally accepted).

The period of political greatness that began with Gustavus Adolphus was also a time of new strength



The Cathedral of Karlstad.

for the Church. The King, whose victories saved religious liberty and the Evangelical faith on the continent, was at home a zealous promoter of religion and learning. The university of Upsala (founded in 1477) was reorganized. Schools were founded, and the Church, under the leadership of great bishops, such as Johannes Rudbeckius of Västerås, laid the foundation of elementary as well as secondary education. In the new provinces across the Baltic (Latvia and Esthonia) the organization of the Church was built up on the same lines. The Bible and other religious books were translated, completely or in parts, into the Lapp and Finnish, Esthonian and Latvian languages and even into Russian. In the colony of New Sweden in America



The Cathedral of Härnösand.

the Swedish Church also did its work, even attempting a missionary enterprise amongst the Indians.

The 18th century was marked by the movements of pietism and rationalism. The romantic period at the beginning of the 19th century was combined with a religious revival. J. O. Wallin, the greatest hymnwriter of Sweden (died as Archbishop of Upsala in 1839), produced the famous hymnbook of 1819, which is still in use and includes hymns from the early Church, the Middle Ages and the Reformation as well as the treasure of new hymns written by Wallin and his contemporaries. One of these, Erik Gustaf Geijer, professor of history at Upsala, became the father of a very interesting school of national religious philosophy. The great preacher and priest Henric Schartau (died in Lund in 1825) has given the religious life in large parts of western Sweden down to the present day its



The Cathedral of Luleå.

peculiar stamp of manly piety and loyal churchmanship. C. O. Rosenius (died 1868) was the apostle of the new Evangelical revival, which, partly under Anglo-Saxon influences, became a powerful ferment within the Church, but also gave origin to the Free Church movement.

The greatest problem of the present day consists in the estrangement from organized religious life of vast sections of the people. This is the result of the socialist Labour movement and of modern philosophical materialism. Yet there are many hopeful signs of growing life and of new opportunities for the work of the Church. Amongst the students and the younger clergy the Young Church movement has created a new enthusiasm for the historic Church.



The Cathedral of Visby.

Church Life.

The Church of Sweden, while venerating Holy Scripture as the only infallible guide of its teaching, and guarding the deposit of the Reformation in the Confessions of the 16th century, has never lost its continuity with the pre-reformation Church. It has learned to be tolerant in the use of its doctrinal standards, to cherish sound learning and to welcome fresh light on the eternal truths of revelation. It has always strongly emphasized its teaching office. Preparation for Confirmation is very thorough and remains one of the most popular ministrations of the Church. It is received by the vast majority of children. Public

worship centres round the Sunday morning service, which retains the name »High Mass», even though the Communion service is not usually included. The liturgy has retained much of the framework of the Mass. Eucharistic vestments are freely used, but not enforced. Church music and singing preserve Gregorian elements: they mostly adhere to the line of the German chorales, and have a grave and severe character.

In addition to the numerous and growing activities of the Church at home, its missionary work abroad deserves special mention. The Church Mission works in South Africa, South India (among the Tamils), and has recently founded a college in China. Besides the Church Mission there are 15 missionary societies, the largest being the National Evangelical Union (Evangeliska Fosterlandsstiftelsen) and the Swedish Missionary Society (Svenska Missionsförbundet). In 1923, the income at home of all Swedish missions was 4,277,000 Swedish Crowns (The Church Mission 1,124,000). They employed 788 missionaries and 3,000 native workers. The number of the communicant members was nearly 46,000, the Sunday school children about 44,500; nearly 117,000 persons received treatment at their hospitals.

Outside Sweden there are Swedish communions in Finland (about 350,000) and in the United States (the Augustana Synod with nearly 300,000 full members, but ministering to the religious needs of a much larger number).

The Church Board of Missions controls the church-work among Swedish sailors in foreign parts, as well as foreign missions.



The Shrine of St. Erik in the Cathedral of Upsala.

There are organized Swedish parishes in several foreign towns, e. g. in Copenhagen, Oslo, Helsingfors, Reval, Berlin, London, Paris and Buenos Aires.

Relations to other Christian Communions.

The closest connections are those with the Scandinavian and Baltic Churches (in Norway, Denmark and Finland, and also in Esthonia and Latvia). Ever since the Reformation, the Church of Sweden has maintained intimate relations with the Lutheran Church in Germany. The Church of England, which once took so active a part in the christianizing of Sweden, has again come nearer to us in recent times; the Lambeth Conference of 1920 recommended intercommunion with the Swedish Church. This friendly action has been reciprocated by the Swedish Bishops.



St. Bridget (Hilleshög Church).

The Church's relations to the Conference on Life and Work have been described elsewhere in this volume. The Church of Sweden is also represented in the World Alliance for Promoting International Friendship through the Churches and in the 'Faith and Order' movement.

(For this article use has been freely made of the article »The Church in Sweden» in The Swedish Year-Book 1922).



Gustavus Vasa, the Founder of modern Sweden.

Die Kirche in Schweden.

Von Professor Y. BRILIOTH.

Die schwedische Kirche ist ihrem Bekenntnis nach lutherisch. Ihre Verfassung ist bischöflich. Sie ist in 12 Stifte, 108 Propsteien und 2.500 Gemeinden eingeteilt. Jede Gemeinde hat ihre Gemeindevertretung und ihren Kirchenrat.

Die Geistlichen werden an den theologischen Fakultäten in Upsala und Lund ausgebildet. Ihre Wahl erfolgt durch die Gemeinden auf Grund eines weitgehend demokratischen Wahlrechtes.

Die Bischöfe werden von den Mitgliedern des Domkapitels und den Geistlichen ihres Stiftes gewählt. Diese unterbreiten dem König die Namen dreier Kandidaten, der einen von ihnen ernennt. An der Wahl des Erzbischofs (Upsala) nehmen alle Geistlichen des Erzstiftes und sämtliche Domkapitel des Reiches und die Universität in Upsala teil. Die Kirchenversammlung, die aus Bischöfen (Mitglieder ex officio) Geistlichen und Laien besteht, tritt wenigstens ein Mal alle fünf Jahre zusammen. Ohne ihr Einverständnis kann kein Kirchengesetz zu stande kommen. Sie behandelt alle Fragen des kirchlichen Lebens und

sonstige kirchliche Angelegenheiten. Bindende Verordnungen müssen vom König bestätigt werden.

Nur ein kleiner Teil der Bevölkerung gehört nicht der Staatskirche an: (nicht ganz 24.000); unter ihnen vor allem Methodisten und Juden. Die Katholiken zählen nicht voll 3.500 Seelen. Eine sehr grosse Anzahl, etwa 250.000, gehört anderen religiösen Richtungen an, zählen aber mit zur Staatskirche. Die grössten Gemeinschaften freikirchlicher Prägung in Schweden sind der Schwedische Missionsbund (112.000) und die Baptistenkirche (60.000). Diese religiösen Gemeinschaften sind eine Frucht der Erweckungsbewegung in der Mitte des 19. Jahrhunderts, welche auch zur Gründung der »Evangelischen Vaterlandsstiftung« führte, einer Organisation für evangelistische Arbeit und Missionsarbeit, die mit der Staatskirche zusammenarbeitet.

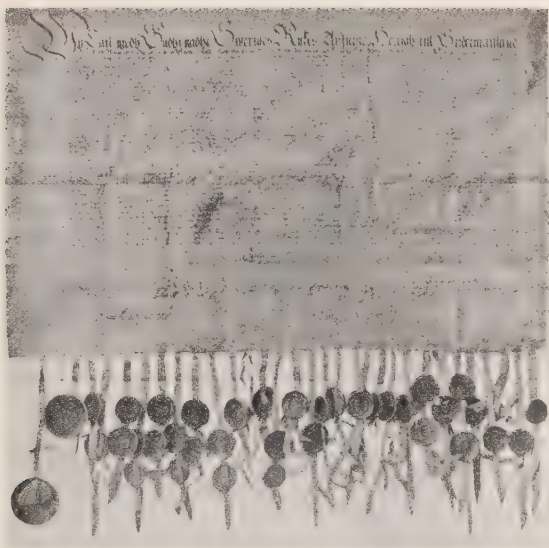
Geschichte.

Ansgar, ein Mönch, der dem Carolingischen Reiche gehörte, predigte das Christentum in Birka (830). Missionsarbeit wurde von deutschen und englischen Missionaren während des 11. Jahrhunderts getrieben. Die hervorragendste Persönlichkeit des schwedischen Mittelalters war Seta Birgitta (gest. 1373), eine eigenartige Persönlichkeit von visionärer Kraft und mystischer Tiefe, die gegen die Verkommenheit der Kirche und des Papsttums predigte. Sie stiftete einen religiösen Orden, der sich von seinem Hauptsitz in Vadstena nach vielen Ländern hin ausbreitete.

Die Reformation in Schweden wurde im Zusammenhang mit dem Aufschwung des schwedischen Königtums unter Gustav Vasa, dem Gründer des modernen Schwedens, eingeführt. Sie erhielt starke Impulse durch die lutherische Bewegung, aber zeichnete sich durch ihren konservativen, unabhängigen Geist aus. Der grösste religiöse Führer war Olaus Petri, ein Schüler Luthers, während vieler Jahre Prediger an der Storkyrka in Stockholm (St. Nicolai).

Die politische Glanzperiode, die mit Gustav Adolf beginnt, war auch eine grosse Zeit für die Kirche. Der König, dessen Siege die Freiheit des evangelischen Glaubens auf dem Kontinent retteten, war in Schweden ein Förderer von Religion und Bildung. Die Bibel und andere religiöse Bücher wurden ganz oder teilweise ins Lappische, Finnische, Estnische, Lettische und Russische übersetzt.

Das 19. Jahrhundert zeichnete sich durch pietistische und rationalistische Bewegungen aus. J. O. Wallin, der grösste Liederdichter Schwedens, (gest. 1839 als Erzbischof in Upsala) gab 1819 ein berühmtes Gesangbuch heraus, das immer noch im Gebrauch ist, und das Lieder der alten Kirche, des Mittelalters und der Reformation, wie auch zahlreiche von Wallin selbst und



The Magna Charta of the Council of Upsala in 1593.

seinen Zeitgenossen verfasste Lieder enthält. Der grosse Prediger und Seelsorger *Henric Schartau* (gest. in Lund 1825) hat dem religiösen Leben in grossen Teilen des westlichen Schwedens sein besonderes, noch heute erkennbares Gepräge, ernster, frommer und treuer kirchlicher Arbeit gegeben. *C. O. Rosenius* (gest. 1868) war Führer der neuen Erweckungsbewegungen, die als Sauerteig in der Kirche wirkten, und auch den Anstoss zu den freikirchlichen Bildungen gaben. Das grösste Problem unserer Tage besteht darin, dass grosse Teile der Bevölkerung sich vom organisierten kirchlichen Leben fernhalten. Dies ist die Frucht der sozialistischen Arbeiterbewegung und des modernen philosophischen Materialismus. Doch gibt es viele hoffnungsvolle Zeichen zunehmenden Intresses und neuer Arbeitsmöglichkeiten für die Kirche. Unter den Studenten und der jüngeren Geistlichkeit hat die jungkirchliche Bewegung eine neue Begeisterung für die geschichtliche Kirche geschaffen.

Das kirchliche Leben. Die schwedische Kirche, die die heilige Schrift als die einzig unfehlbare Norm ihrer Lehre ansieht, unter Beibehaltung der reformatorischen Bekenntnisse des 16. Jahr-

hunderts, hat ihren Zusammenhang mit der alten Kirche nie verloren. Sie hat immer grossen Wert auf ihr Lehramt gelegt. Die Vorbereitung für die Konfirmation ist sehr gründlich, und die Konfirmation ist eine der populärsten Feiern der Kirche. Die Mehrzahl der schwedischen Kinder ist konfirmiert. Der Hauptgottesdienst am Sonntag Vormittag hat den Namen »Högmässa«, (»Hochamt«) beibehalten, obwohl das Abendmahl nicht jedes Mal ausgeteilt wird. Ausser der grossen Arbeit der Kirche in Schweden sei noch der Missionsarbeit der Kirche im Auslande gedacht. Im Jahre 1923 waren die Einnahmen der schwedischen Missionsgesellschaften 4.277.000 schw. Kronen (Die Kirchenmission 1.124.000) Sie beschäftigte 788 Missionare und 3.000 eingeborene Gehülften. Die Anzahl der Kommunikanten war etwa 44.500. 117.000 Kranke wurden in ihren Krankenhäusern gepflegt.

Die Stellung zu den anderen christlichen Kirchen.

Die engsten Verbindungen bestehen mit den skandinavischen und baltischen Kirchen (Norwegen, Dänemark, Finnland und auch Estland und Lettland). Die anglikanische Kirche, die einst einen so tätigen Anteil an der Bekehrung Schwedens zum Christentum nahm, ist uns in der letzten Zeit wieder näher gekommen. Die Lambeth-Konferenz von 1920 empfahl Abendmahlsgemeinschaft (Intercommunion) mit der schwedischen Kirche. Dies ist auch von der schwedischen Bischöfen anerkannt worden. Seit der Reformation verbinden die Schwedische Kirche die herzlichsten Beziehungen mit der lutherischen Kirche Deutschlands.

L'Eglise en Suède.

Par *Mr. Y. BRILIOTH.*

L'Eglise en Suède est luthérienne dans sa confession et épiscopale dans sa forme. Elle est divisée en 12 districts ecclésiastiques, 188 prévôtés ecclésiastiques et 2.583 paroisses. Chaque paroisse a son assemblée paroissiale et son conseil.

L'instruction du corps des pasteurs se fait aux facultés théologiques à Upsale et à Lund. Ils sont choisis par la paroisse sur des bases très démocratiques.

Les évêques sont choisis par les membres du Chapitre et les pasteurs du district épiscopal où les votes ont lieu. Ceux-ci présentent 3 candidats au roi qui nomme l'un d'eux. A la nomination de l'archevêque (à Upsale) prennent part tous les pasteurs du district épiscopal, ainsi que tous les chapitres du royaume et l'Université d'Upsale. Le synode qui se compose d'évêques

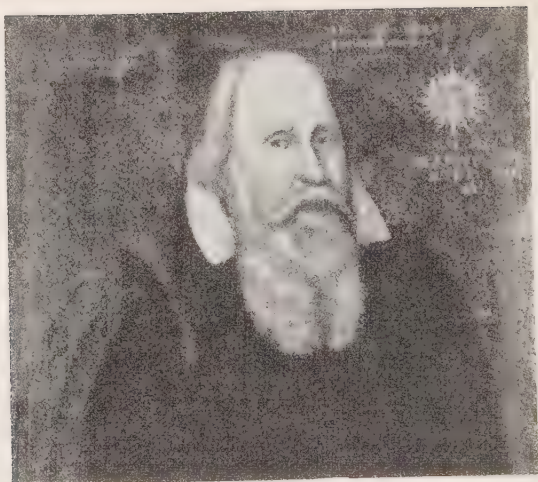


Gustavus Adolphus.

(membres ex officio), de pasteurs et de laïques, s'assemble au moins trois fois tous les 5 ans. Sans leur autorisation aucune loi concernant l'église ne peut être faite. Ils discutent toutes les questions touchant la vie ecclésiastique et les affaires de l'église. Toute décision doit être ratifiée par le roi.

Seule une petite partie de la population appartient à des sectes religieuses (pas même 24.000) la plupart méthodistes et juifs, (le nombre des catholiques n'atteint pas 3.500) Mais un très grand nombre, 250.000 environ appartient à d'autres cultes, mais font formellement partie de l'église. Les plus grandes congrégations des églises libres en Suède sont: la Société de Mission Suédoise (112.000) et la Mission Baptiste (60.000).

Ces congrégations tirent leur origine du mouvement religieux qui eut lieu au milieu du 19^{me} siècle et avait pour résultat la



Johannes Rudbeckius, Bishop of Västerås (died 1646).

fondation de l'Union Evangélique Nationale, une organisation pour des oeuvres évangéliques et de mission qui collabore avec l'église.

Histoire.

Un moine du nom de Ansgar appartenant au royaume Carlovingien, prêchait l'évangile à Birka (vers 830). Le travail des missions fut fait par des missionnaires allemands et anglais pendant le 11^{me} siècle. La personnalité la plus marquante du moyen âge suédois fut Sta Birgitta (Ste Brigitte), morte en 1373; femme caractéristique, environnée de réveries et de mysticisme, qui prêchait contre la chute de l'église et de la papauté. Elle fondait un ordre religieux qui, de son foyer à Vadstena, s'étendait dans beaucoup de pays.

La réformation en Suède fut réalisée en relation avec le rétablissement de la monarchie suédoise sous Gustav Vasa, le fondateur de la Suède moderne. Elle recevait ses impressions du mouvement luthérien, mais se remarquait par ses tendances conservatives et son indépendance. Le premier conducteur religieux était Olaus Petri, l'un des disciples de Luther. Pendant beaucoup d'années, il prêchait à Storkyrkan à Stockholm (St. Nicolai).



Johan Olof Wallin, the greatest hymnwriter of Sweden.

La période de grandeur politique qui commençait avec Gustav Adolf était aussi un temps de grandeur pour l'église. Le roi dont les victoires sauvait la liberté religieuse et la foi évangélique sur le continent fut en Suède le propulseur de la religion et de la culture. La bible et d'autres livres religieux furent traduits entièrement ou en partie en lapon, finnois, esthonien et letton, et même en russe.

Le 19^{me} siècle se remarqua par son mouvement piétiste et rationnel. J. O. Wallin le plus grand auteur de psaumes de la Suède (mort en 1839 comme archevêque à Upsale) publia en 1819 un psautier célèbre, encore employé de nos jours et contenant des psaumes et des cantiques de l'ancienne église, du moyen âge et de la réformation, aussi bien que les nouveaux psaumes écrits par Wallin et par ses contemporains.

Le grand prédicateur et pasteur Henric Schartau (mort à Lund en 1825) a donné à la vie religieuse dans une grande partie de la Suède occidentale le caractère distinctif de piété virile qui existe toujours. C. O. Rosenius (mort en 1868) était un apôtre du nouveau mouvement évangélique qui agis-

sait dans l'église comme un vigoureux ferment et donnait aussi naissance au mouvement des églises libres.

De nos jours, le plus grand problème provient de ce qu'un grand nombre de la population se tient éloigné des églises organisées. Cela est le résultat du mouvement ouvrier socialiste et du matérialisme philosophique moderne. Cependant, il y a beaucoup de signes plein d'espérance, d'intérêt croissant et de nouvelles possibilités de travail pour l'église. Parmi les étudiants et le jeune clergé le nouveau mouvement de l'église a créé de nouveaux enthousiasmes pour l'église historique.

La vie religieuse. L'Eglise Suédoise qui considère les Saintes Ecritures comme le seul guide infaillible de sa doctrine conservant aussi les confessions de la réformation, n'a jamais perdu ses relations avec l'ancienne église. Elle s'est toujours efforcée de remplir sa mission comme instructeur. La préparation à la confirmation est très minutieuse et l'une des plus populaires fonctions de l'église. La majorité des enfants suédois ont fait leur confirmation. Le plus important des services divins publics est celui du dimanche matin.

En plus de la grande oeuvre de l'Eglise en Suède, il ne faut pas oublier les travaux de la mission à l'étranger. En 1923, les revenus des Missions Suédoises en Suède s'élevaient à 4.277.000 Couronnes Suédoises (Mission de l'Eglise 1.124.000). Elles occupent 783 missionnaires et 3.000 indigènes. Le nombre des membres participant à la Sainte Cène était de 46.000, environ, le nombre des enfants des écoles du dimanche était de 44.500 environ et à peu près 117.000 malades étaient soignés dans leurs hopitaux.

Relations entre les Eglises chrétiennes suédoises et les autres.

Les relations les plus intimes sont avec les Eglises Scandinaves et Baltiques (Norvège, Danemark, Finlande, même Esthonie et Lethonie). L'Eglise Anglaise, qui a pris autrefois une part si active à l'évangélisation de la Suède, s'est ces derniers temps rapprochée de nous; à la Lambeth Conférence en 1920 on a recommandé la communion commune avec l'Eglise Suédoise. Ce rapprochement amical a trouvé une résonnance chez les évêques suédois. Lors de la Réformation l'Eglise Suédoise a eu des relations les plus amicales avec l'Eglise Luthérienne en Allemagne.

The Ecclesiastical Art of Sweden.

A short Survey by *Sigurd Curman*.

In spite of the fact that historical sources in the strict meaning of the term throw light only on the last thousand years of the development of the Swedish people, yet, thanks to numerous remains of antiquity and finds of ancient objects, we have the possibility of drawing certain more or less general conclusions with regard to the fortunes of that people even during older periods. Thus we can regard it as in the highest degree probable that the fathers of the Swedish race which — mixed with foreign elements to a comparatively slight extent — forms the present population of Sweden were the first men who more than 10,000 years ago took possession of this land, recently released from the fetters of the inland ice. It was in fact before the eyes of this population that extensive parts of the most fertile land in the centre and north of Sweden rose above the surface of the surrounding sea.

Remarkable finds from the younger Stone Age and the older Bronze Age have shown that, even during the second millenium before the beginning of our era, the North, taking into account its remote position, held an astonishingly high place in the civilization of the old world, whose focus, of course, then lay in the most south-easterly corner of Europe and beyond it.

On this there followed, especially while the Celtic peoples in Central Europe were enjoying their greatest prosperity, a period which, from a cultural point of view, was a dark one for the dwellers in the northernmost parts of the continent. Their isolation, and their lower state of civilization which was a consequence, did not break down until most of the great empires of the Celts fell a prey to the simultaneous assaults of the Germans from the north and of the armies of Caesar and Augustus from the south.

From the time when Germans and Romans faced one another along the Rhine and the Danube, the North again became a member of the cultural community of the old world. It is true that the Romans rightly counted the peoples of the North amongst the barbarians of the time; but none the less we can see in the numerous relics of antiquity which are contemporaneous with the Imperial period of Roman history, evidence of an extensive import of Roman products and of a permanent establishment in the North of many of the branches of handicraft and industry in which the Romans were excellent teachers. It was at this time that there were laid the solid foundations of the material culture which has since then flourished in the North.

The close civilizing intercourse with the South still continued during the first generation after the first Germanic state had been set up on the fragments of the Roman Empire in the West, which pined away during the great political and mental dislocations which followed. In the remarkable circle of ideas that we meet in the Edda and similar, but far later, de-

scriptions of what is generally characterized as ancient Scandinavian or Teutonic mythology, there are naturally to be traced under such circumstances both reminiscences of the heathen religions of the Roman Empire and of the new teaching, which was not able to conquer the capital of the world until the time of Constantine.

The mighty achievements of Charles the Great as ruler were of great moment for the inhabitants of the North. The first real coins struck here usually bear his more or less distorted name on the obverse. The improved trading connections brought about by the consolidation of the Empire of the Franks in the hands of Charles prepared the way for the first historically known missionary enterprise to the North. The monk *Ansgarius*, who came from a French monastery, twice — in 829 and about 853 — visited *Birka*, at that time the largest trading centre of the Swedes, situated on a small island in Lake Mälär, 33 km. to the west of west of Stockholm. There he is said to have founded a Christian congregation, for which a church was built.

This first missionary enterprise, however, was brought to an abrupt conclusion by the break-up of the Carolingian Empire, which followed shortly, and by the further unrest caused by the Viking raids which were favoured by that break-up. It was not until the latter part of the tenth century that the Danes, who lived nearest to the missionizing countries, were christianized, while the conversion of the Swedes to Christianity mainly belongs to the history of the eleventh century and was not completed until the following century.



*Runic stone from the neighbourhood of Stockholm
with Christian crosses.*

Even then the mission work was only one side of an intensification in the cultural intercourse between the different countries, which was being equally strongly manifested in many other ways. It means the last decisive step towards a community in culture which had been established far earlier in several departments of material life. The remarkable style of decoration which, especially in Sweden, was used for ornamenting so many runic stones, often marked with a cross, from the eleventh century, bears much unimpeachable evidence of the fertilizing influences from the Christian art known to the missionaries. But its highly individual character is due to the great part played in its formation by the national traditions, the inheritance

of a Northern artistic development that had been in existence for many hundred years.

As is shown by a number of architectural fragments and objects of equipment which have been preserved, this art was also employed in the adornment of the new churches. This is one of the many phenomena which show that the introduction of Christianity did not cause any complete revolution — except in the purely religious sphere — in the cultural life of the North.

Under such circumstances it is no matter for surprise that the first Christian building activity in Sweden should be found to possess, not solely in the purely decorative sphere, special features which can most naturally be explained as an inheritance from the building art of heathen times. But such peculiarities can be sought only amongst the wood structures of the churches, as the Scandinavians of heathen times do not appear to have been acquainted with the use of masonry.

Thus it is fairly certain that the peculiar wood construction that seems to have been used in the oldest church buildings in the North, namely the »stave construction», is a legacy from heathen times, which probably used it for their monumental buildings, such as temples, the great halls where great men entertained their guests, and the like. The stave construction, — nowadays best known from the Norwegian stave churches — is distinguished by the method of erecting the walls of wood buildings by means of planks set upright. The lower parts of these planks are either simply buried in the ground or



*Fragments of the carved porch of the earlier Hemse
stave-church, Gotland.*

(Exhibited in the State Historical Museum, Stockholm.)

placed on a framework formed of logs joined firmly together, while the upper ends of the planks were inserted in a groove on the under-side of a similar wood frame, which was supported by heavy poles at the corners of the building. In the case of larger edifices large logs were set up in rows of columns parallel with the walls, but higher than they were, inside a four-sided room enclosed by such walls. In this way they got a building with a lofty central part supported on pillars and surrounded by a sloping-roofed side-aisle running round the sides.

Many finds in different parts of Sweden, now partly preserved in the State Historical Museum, show that

this mode of building was generally employed during the eleventh and twelfth centuries in the erection of the oldest churches of Sweden, which of course were the nearest heirs to the old heathen temples. During that period churches and heathen temples existed side by side. These two centuries in Sweden marked a time of struggle on the one side between Heathendom and Christianity, and on the other side between the various districts and the ruling families. It was during the same period that a strong powerful missionary activity was developed both from England and from the north-west of Germany (Bremen—Hamburg) — not without a distinctly perceptible competition for the leadership.

Gradually Christianity gained a complete victory in Sweden. The whole country was divided into ecclesiastical districts, parishes and episcopal sees, and the canon law of the Catholic Church pushed forward victoriously. But it was not till a great church meeting at Skenninge (Östergötland) in 1248 that the final victory of the Catholic Church was sealed. But already by the middle of the twelfth century churches had probably been erected in the majority of parishes in southern and central Sweden.

Now that the country had thus come under the influence of the Catholic Church, the cultural connections with the rest of Europe became stronger and stronger. And the foreign influences soon made themselves more and more powerfully felt in deciding the shape and decoration of church buildings. It was the church and its institutions, not least the monasteries with their fixed international organization, which soon

became practically the only intermediaries in transmitting art and other culture to Sweden. Ever since that time Swedish architecture has stood in definite connection with the great currents of European architecture. Impulses and models have been taken from different quarters and during different times. At first they have usually been imitated as faithfully as was allowed by the resources of the country in money and materials; but afterwards they have usually been gradually transformed by means of a process of simplification well adapted to the climatic and economic conditions of Sweden, and in this process certain national or provincial types have been developed. A thing which characterized the re-shaping of the foreign models that took place in Sweden is a distinct effort for simplification both in plan and in superstructure, a simplification which assuredly does not aim solely at the reduction of the costs, but which also seems consciously to strive after a certain severe and solemn monumentality that despises any modes of expression other than the simple and well-proportioned mass of the building. This endeavour seems to permeate good Swedish architecture from the twelfth century down to our own times.

Naturally enough, it is in the churches of the oldest episcopal sees and of the monastic foundations that the foreign models make their appearance first and in their purest form. There assuredly churches were often built under the leadership of foreign priests or builders in the way that they had seen them built in their own country. In the building of these churches the Swedish building craftsmen were trained, and

there the neighbouring districts sought models for their new-built churches. In this way various European Romanesque types of churches gained a footing in the country and became the starting-point for various types of small Romanesque churches in Sweden.

Thus in the Vale of Mälär we find the town of *Sigtuna*, situated on a northward arm of Lake Mälär, the successor of the old trading centre of Birka, as a centre of Christian missions in the country north of Lake Mälär during the eleventh century and the beginning of the twelfth century. There, about the middle of the eleventh century, was erected the church of St. Peter, still surviving as a ruin — a cruciform church with apses in the choir and transepts, a mighty tower above the crossing of the arms of the cross in the east and a smaller tower in the west. The church displays clear influence both from Anglo-Saxon architecture, introduced by the English mission, and from the north-west of Germany. From the latter district (Hamburg—Bremen) came that Bishop Adalward who was active at Sigtuna about 1060. Quite a different cultural connection is indicated by another church-ruin in Sigtuna, the church of St. Olof, which proves to be strongly influenced by the oriental cruciform churches surmounted by a cupola. This oriental influence came into Sweden through Russia and formed merely a continuation of a commercial and cultural intercourse whose traditions extended far back into heathen times. In this connection it may be worth mentioning that the Grand Duke J a r o s l a v of Kiev (died 1054), himself of Swedish extraction, was wedded to a daughter of the Swedish king Olof



Saint Olof's Church at Sigtuna.

Skötkonung, who is stated to have been the founder of Sigtuna. St. Olof's Church also has a huge central tower.

These churches, especially St. Peter's, later formed the model for the new bishop's church in *Old Upsala*, to which the seat of the diocese was moved during the first half of the twelfth century, after Heathendom, which had there its most important and most highly esteemed temple, had been finally conquered. The old bishop's church, which perhaps stands on the very site of the old heathen temple, quite close to the famous mighty »King's Mounds», was also a cruciform church with apses to the choir and transepts and a great central tower. Of this building a small part still stands, namely the choir and the central tower with its supports, which now forms the parish church of



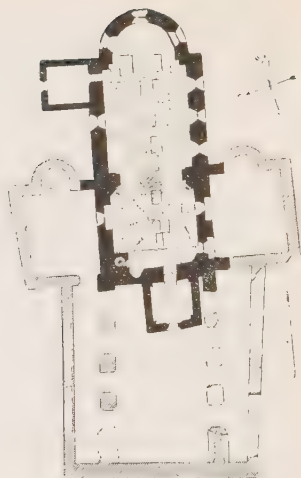
Husaby Church in Västergötland.

Old Upsala. The examples thus given were soon followed in the churches of the countryside. A group of neighbouring churches, *Skånella*, *Norrsunda*, *Husby-Erlinghundra* etc., show the type in a simplified form, in which the tower is placed over the apsidal choir, while these churches have no transepts. All these churches are built of unhewn granite and practically have no ornamental detail whatever.

In the west of Sweden we find a large group of very ancient churches, built of hewn sandstone, often adorned with primitive stone sculpture. This group probably grew up round the very ancient *Husaby Church*, which also was originally a bishop's church. In Skåne, which at that time belonged to Denmark, the leading building was *Lund Cathedral*, which had been founded as early as the eleventh century, but which

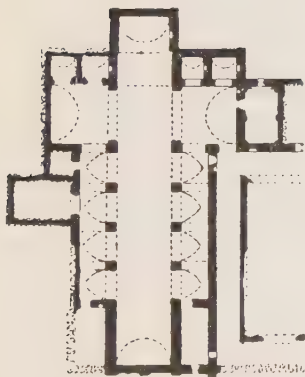


*Plan of Saint Olof's
Church, Sigtuna.
Uppland.*

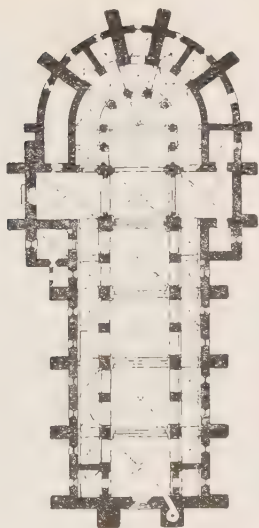


*Plan of the Church of Old
Upsala.
Uppland.*

belongs in its main parts to the twelfth century. It is the noblest memorial of Romanesque art in the country with regard to both size and architectural finish. It was built by an Italian builder, *Donatus*, who was to some extent influenced by the great cathedrals in the Rhineland. In particular its rich ornamentation shows strong influences from the north of Italy. The much-talked of group of churches in Västergötland shows English influence, which can be explained by the English missionary work in that part of the country. A similar state of things, with different influences from abroad, seems to have prevailed round our other oldest bishop's churches such as *Linköping* in Östergötland and *Tuna* (Eskilstuna) in Södermanland.

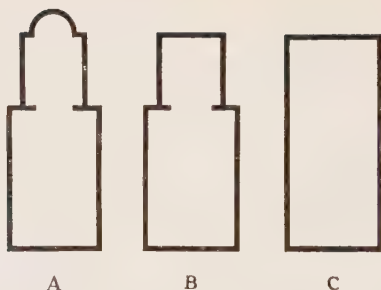


*Plan of Alvastra Abbey,
Östergötland.*

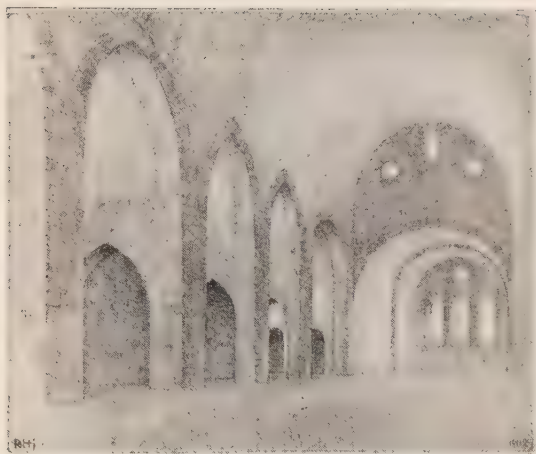


*Plan of Varnhem Abbey,
Västergötland.*

In this way, with many variations, there came into being the many Romanesque churches in the country districts. Not very often, and then probably owing to English influences, the oldest churches have no apse, which is the case in certain districts in the west of Sweden. Variations appear in the occurrence and nature of the decoration, in the material and its treatment, etc. The interior of the church is usually covered with a flat wooden roof, while the windows are small and placed high. The introduction of the art of building vaulted roofs and of a more fully developed technique in carving stone in the old Swedish provinces was effected by the Cistercian monks who came from Burgundy in the middle of the twelfth century and



who founded at *Alvastra* in Östergötland and *Nydala* in Småland, the first Swedish monasteries with buildings erected in close accordance with those of the original monasteries in Burgundy. The monastic church at *Alvastra*, erected during the third quarter of the twelfth century, was roofed with a system of massive barrel vaults placed at right angles to one another, in accordance with an old Burgundian method (cf. the monastic church at Fontenay), which was taken up in some of the parish churches in the district round *Alvastra*. The somewhat later daughter foundation of *Varnhem* in Västergötland adopted in its church, which was erected during the first part of the thirteenth century and which still remains, a variety of the Gothic vaulting system in its earliest stage, such as it had developed amongst these very Cistercians in Burgundy, amongst other places in the great monastic church of Pontigny. This stately church, whose exterior was somewhat changed in the seventeenth century, is one of the most harmoniously conceived churches in Sweden from the earliest Middle Ages. Its plan is a direct copy of that of the famous mother monastery of Clairvaux. This church



Alvastra Abbey, Östergötland.

Interior towards the choir. Reconstruction.

was certainly erected with the co-operation of some Cistercian brother from Burgundy.

The Cistercian fashion of building also contributed to a fairly general adoption of the type of plan shown in Fig. B (page 84) amongst the small churches.

During the first half of the thirteenth century the art of building in Sweden began to participate in an important innovation. Up to that time the buildings, even the infrequent vaulting, had been carried out in natural stone. Now people were learning to build of brick. This novelty also seems to have been introduced into medieval Sweden by monks. Brick began to be used on a fairly large scale at the same time as the recently founded orders of Mendicant Friars gained a footing in the country about 1225. Brick had reached Skåne and Denmark already. *Strängnäs' Cathedral* and



Varnhem Abbey, Västergötland.
The choir from the south-east.

the Dominican Church at *Sigtuna*, St. Mary's, are amongst the oldest brick churches in the Vale of Mälär. The light and handy material soon spread everywhere, and it especially facilitated the construction of vaulting. Most of the new bishop's and urban churches, at least where easily worked natural stone was lacking, were built of brick, as in the two episcopal towns on Lake Mälär, *Strängnäs* and *Västerås*. The oldest church («The Great Church») in the town which, in succession to *Sigtuna*, was growing up to ever greater importance in the Vale of Mälär during the thirteenth century, namely *Stockholm*, was also built of brick, and the country churches soon followed suit. At least they tried to imitate the lofty, decorated



Varnhem Abbey, Västergötland.
Interior towards the east.

gable pediments of brick with rich blindwork, roll-moulding and string-courses of ornaments.

The Mendicant Friars, or as they were also called the Preaching Brethren, strove to attain large and simple spaces for preaching in their churches. Probably they thus contributed to the reshaping of the plan of the country churches which distinguishes the later Middle Ages. At that time, as a rule, the interior of the church consisted of one large simple rectangle without any special projection for the choir (Fig. C, page 84).

In the middle of the thirteenth century, as has already been mentioned, the consolidation of the Church

of Sweden was finally completed. At the same time the royal power passed into the hands of a new family, the *Folkunga House*, a gifted but restless Östergötland family, whose most important representatives were *Birger Jarl*, who during the years 1250—1266 governed the kingdom of Sweden as guardian for his son Waldemar, and *King Magnus Ladulås*, a younger son of Birger Jarl. Especially during the time of the latter the old peasant democracy gave place to a thorough-going division of the people into estates, in which the Clergy stood forth as a State within the State and the Nobility began to raise itself above the peasants. Freedom from taxation was granted to those who did military service on horseback, and estates were granted as fiefs in reward for service to the kingdom. But no hereditary feudatory system on the lines of the general European model came into existence, and feudalism never gained a footing in Sweden. But from this time the nobles, »the Lords«, won an ever greater influence on the government of the kingdom and on the general course of development. At the same time the *towns* developed more and more, thanks to the ever more lively trade within and without the country. The foreign trade was mostly in the hands of the Hansa Towns, and from them a large number of Germans immigrated into the Swedish towns, on whose citizens they ultimately exercised a considerable influence, especially in Stockholm, which from this time became the chief seat of trade in central Sweden and at the same time its political centre.

The ecclesiastical centre, after Sweden had acquired

an archbishopric of its own, was fixed in the old centre of Uppland, Upsala. In 1271, however, the seat of the archbishops was moved from Old Upsala to present-day Upsala, at that time called Östra Aros.

It was in the new cathedral at Upsala and in the flourishing large trading towns that the developed Gothic style of building began to make itself felt.

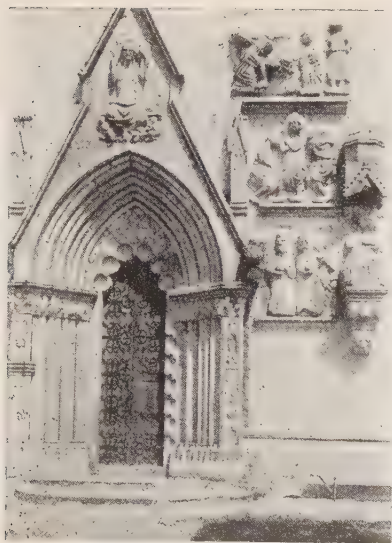
Upsala Cathedral, begun during the latter half of the thirteenth century under powerful influences from the north of France — probably under the direction of a French architect — and with the co-operation of French stone-masons under Maitre *Etienne de Bon-neuil* from Paris continued during the fourteenth century, and completed during the fifteenth century with two western towers in typical Baltic brick architecture. is the most distinctly Gothic structure in Sweden, conceived and planned under strong influence from Notre Dame in Paris. This great building, the exterior of which unfortunately received a completely different appearance in the course of a restoration about 1890 is the only one in Sweden in which advanced French Gothic made a real impression. Fine specimens of Gothic-Baltic brick architecture on the lines of the Hansa Towns are found in the Church of St. Peter at *Malmö*, the Church of St. Mary at *Hälsingborg*, the town church at *Halmstad* and several town churches in the south of Sweden. Baltic models were also followed for the brick churches in *Stockholm*, namely the »*Great Church*» and the church erected for the Dominicans during the last decade of the thirteenth century, now called *Riddarholm Church*.



Stånga Church, Gotland, from the south.

In *Linköping Cathedral*, begun as a late Romanesque basilica with strong influences from the north-west of Germany, but early changed and continued as a Gothic hall-church, we find a beautiful example of Gothic architecture executed in hewn limestone. Also in *Skara Cathedral*. In both of these there can be traced for a certain period strong influences from English Gothic. The choir in *Linköping Cathedral*, erected during the course of the fifteenth century by a Cologne master, is the richest and most characteristic example of late Gothic architecture on a grand scale in Sweden.

The Gothic style was used in the most original manner on *Gotland*, where the churches also were



Stånga Church, Gotland. The porch of the nave.

generally built of hewn stone. The Gotland countryside has a perfect treasure of churches, which are often very well preserved. They surprise the spectator by their peculiar plan, their well-considered proportions and their rich and original details, in which the doorways in particular are distinguished by their rich sculptural decoration. The types form independent variations of the Romanesque basilica and the Gothic hall church with columns, which not infrequently has two naves. The most beautiful churches belong to the thirteenth century and represent a transition style that combines the imagination and flexibility of the Gothic with the tranquil plasticity of the Romanesque architecture into a style which, despite its evident



Stånga Church, Gotland. Interior towards the west.

influence from Saxon and Westphalian architecture, is none the less so original and so artistically executed that it has rightly acquired the name of *Gothlandic*.

In the country churches on the mainland of Sweden the Gothic style in any proper sense does not make itself felt at all. While the high Gothic brick vaulting gains a footing generally in the great town churches during the latter part of the thirteenth century, the country churches, to begin with, try simpler means of attaining the same effect of lofty and airy spaciousness. They cover the main body of the rebuilt or new built churches with a high barrel vaulting of boards hanging in the roof-trusses. Sometimes these board vaults have a trefoil section. This

covering seems to have been especially common in the churches of Uppland. This tendency may possibly have been affected by the circumstance that the transepts of Upsala cathedral were probably covered at one time with temporary wood vaulting. At the present day, it is true, no such wooden vaulting is completely preserved in any stone church in Uppland; but there are many churches which in the space above the present brick vaulting from the fifteenth century show plain traces of such a wooden vault arrangement, e. g. the churches at *Tensta*, *Tuna*, *Knutby*, etc.

At the same time when these wood vaults were being built it would seem that the country churches began to be provided with the richly decorated brick pediments that are so characteristic of Northern Gothic and not least in the Vale of Mälar. These gable pediments are provided with whitewashed blind niches, crosses, zigzag bands etc., which form rich and often very original compositions. Sometimes figures in relief also occur on these pediments, as in *Stora Tuna* and *Torsång Churches* in Dalecarlia. But for the most part the majority of the Swedish country churches during this period, and down to the end of the Middle Ages, keep the simple rectangular plan which became so common at the end of the thirteenth century. The windows became larger, higher, and pointed, it is true, and also the brick surrounds of the doorways: but on the whole it was Romanesque weightiness that continued to dominate the general character of the exterior.

It was not until the fifteenth century that vaulting became general in the country churches. At that

time the wooden roofs were replaced, as a rule, at first by simple groined vaulting and later by star or network vaulting, which became richer and richer and which usually during the last half century of the Middle Ages was also adorned with rich decorative *al secco* paintings — a thing that is highly characteristic of the smaller churches in Sweden. Scarcely in any other country north of the Alps does there occur relatively so much decorative painting in the small country churches as in Sweden.

Speaking generally, the fifteenth century must be regarded as an extremely vigorous and significant period for Swedish civilization and Swedish national consciousness. During the last years of the fourteenth century the three Northern countries, Sweden, Norway and Denmark, had been united in a political union under Queen Margaret of Denmark. In this union, which lasted till 1523, however, Denmark became »the dominant partner»; and the Danish kings soon aroused against them a more and more powerful opposition from Sweden, whose people began to be oppressed by Danish bailiffs. Under the leadership of the Swedish champion of liberty, Engelbrekt, the Swedish peasantry rose against this oppression (1434—1436) and drove away the Danish bailiffs. From that time forward Northern history for a century offers the spectacle of an almost unbroken contest between Sweden and Denmark. The mighty national revival which gathered the people of Sweden in a struggle against the Danish attempts to repress Sweden contributed powerfully to the development of the civilization and social organization of Sweden. At the head of the



Vika Church, Dalecarlia, with mural paintings.

national movement stood the »Guardians of the Realm» belonging to the two Sture families, who sought and obtained their surest support among the peasants of Sweden. During the latter part of the fifteenth century the Stures were a kind of kings without a crown, and in their hands the structure of Swedish society was built up on an ancient native foundation. The pressure from without now welded together the Swedish people, so that the small provincial powers with their divided interests and mutual squabbles disappeared, and in their stead there appeared clearly for the first time a united and self-conscious Swedish nation.

Hand in hand with the struggle for political self-assertion there came efforts for a cultural transformation. During this period the oldest university in the

North was founded, at Upsala in 1477. During this troublous time, which was nevertheless filled with national and cultural activity, the ecclesiastical art of Sweden experienced a beautiful period of prosperity.

An acquisition to the Church which proved to be of the greatest national importance was the founding of the Birgittine Order, with its great convent at Vadstena. The order was founded by St. Bridget (died 1373). The great conventual church that still exists and such adjoining convent-buildings as are still preserved were not erected until after St. Bridget's death. The church was completed before the middle of the 15th century. It is built of limestone and is simple in design, but is nevertheless an imposing structure that may rightly claim a place of honour in Swedish medieval architecture. It represents just those architectural characteristics that may be said to be peculiarly Swedish, being, as Bridget desired, »of plain construction, unassuming and strong». The Vadstena Convent became a great centre of Swedish ecclesiastical art during the last century of the Middle Ages. Painting and sculpture, and textile art in particular, were practised there with great success.

In the sphere of architecture the 15th century is the time of *the huge western towers* and the great lofty choirs. During the first half of the fifteenth century were erected the mighty towers of the cathedrals at *Strängnäs*, *Västerås* and *Upsala*, and also of the Great Church of *Stockholm* — towers whose entire character proclaims that they have by no means been erected merely to lodge church bells, but just as much to serve as defensive

works for the district in times of unrest. Many too are the country churches in the Vale of Mälar and elsewhere which followed this example and built a tower of defence in the west for themselves during this very period.

Again it was during the latter half of the fifteenth century that there were erected *the great, high, airy choirs* at Strängnäs, Västerås and Stockholm, which completely transformed the character of those churches. It was during the same period that *Linköping Cathedral* completed its new choir of the same lofty and airy kind. The close of the fifteenth century is the time of the eminent bishops who had travelled far afield, were interested in art, and were vigorous in character — Archbishop Jakob Ulfsson of Upsala, Cort Rogge of Strängnäs, Henrik Tidemansson and Hans Brask of Linköping etc. Under their leadership and with the powerful support of the national-minded noble families there was carried out during the last half century of the Middle Ages a magnificent work for the adornment of the churches with painting, sculpture, mass-vestments etc.; and in this connection a very considerable import of works of art of all kinds seems to have taken place, an importation which evidently was managed by really able and competent persons, for it brought into Sweden a large number of works of art of high quality — altarpieces from Antwerp and Brussels, beautiful broideries from the Northern Netherlands, silk and velvet stuffs from Italy and so on.

But perhaps the thing that is most characteristic of



The font of Gerum Church, Gotland.

all of the need felt by this period to adorn its churches is the delight, mentioned above, in decorating the small country churches with paintings. It was during the fifteenth century that the churches gradually replaced their wooden roofs by brick vaulting. Almost without exception this change was carried through even in the small churches. It was this newly erected vaulting which now, together with the walls, became the objects of rich decorative painting, to an extent which is highly surprising.

The adornment of the churches with decorative painting had of course occurred in Sweden ever since early Romanesque times. Of this we have very few remnants preserved: an apse painting here and there,



St. George and the Dragon in Storkyrkan at Stockholm.

especially in Skåne and Småland, plainly revealing French influence, while *Garda Church* on Gotland, for instance, shows paintings with an obviously Byzantine character, due to the close Russian connections that the island had during that period. From early Gothic times there are a fairly large number of memorials preserved. A rich painted wooden roof from the thirteenth century is preserved in the little church at *Dädesjö* in Småland. Fine examples of Gothic vault decoration are to be found both in *Strängnäs Cathedral* and in *Riddarholm Church* in Stockholm, both painted about the year 1300. But by far the greatest number of vault-and-wall paintings date from the period 1450—1530. Archbishop *Jakob Ulfsson* (1469—1514)

of Upsala seems to have been a particularly warm enthusiast for the painting of churches in his diocese. These late Gothic paintings cover the walls and vaulting of the churches with a thick carpet of luxuriant colours, representing figures and sprays of leaves and flowers. The representations of figures often go back to the well-known medieval block-books, especially what are known as »Biblia Pauperum», and »Ars Moriendi».

These pictorial descriptions drawn from Christ's Life and the Lives of the Saints were (for the illiterate masses) an easily-understood and popular substitute for the Holy Scriptures. The paintings are the work partly of foreign painters, but chiefly of Swedes. The most famous of the masters who worked in the Mälar-provinces was *Albert Pictor* (worked in the latter part of the 15th and the beginning of the 16th century). — Beautiful examples of his decorative art are to be found in *Kumla Church* and the churches of *Herkeberga* and *Ed* (Uppland). — A rather different artistic style is represented by other paintings in the churches of *Bro*, *Frötuna* (Uppland), *Enånger* (Hälsingland), and *Ytter-Lännäs* (Ångermanland). — Even far up in the Arctic regions we find examples of these painters' work, e. g. in the choir of the church at *Neder-Luleå*, while down in Skåne and other southern provinces similar late-medieval wall-and-vault paintings are by no means uncommon. — This decorative period extends throughout a great portion of the 16th century, long after the introduction of the Reformation. — Interesting and beautiful instances of it may be



Vadstena Abbey, Östergötland.

Interior towards the east.

(The choir is situated towards the west.)

found in the churches of *Glanshammar* (Närke), *Skepthammar* (Uppland), and *Vika* (Dalecarlia).

Apart from the above-mentioned wall-and-vault paintings, the examples of native painting in Sweden during the Middle Ages are not very abundant, and these are generally of inferior quality. It seems as though most of the artistic interest of the time had been absorbed by sculpture, — which indeed was often polychrome and gilded. The native wood-carving, of which far more than one would expect still exists in the Swedish country-churches and museums, was in general during the 12th, 13th and 14th centuries of a surprisingly high quality, this being perhaps due in part to ancient traditions regarding wood-carving handed down from pagan times. In the 12th century there are plain indications of the great influence

exercised by French sculpture, especially that of Chartres. A small Madonna-figure in *Viklau Church* in Gotland must be ascribed to this school, and was probably brought from France. This and other similar examples were evidently much copied by Swedish craftsmen, and much of their work still remains (such sculptures from the *Appuna* and *Hammar Churches* are preserved in the State History Museum).

During the 13th century, German influence becomes plainly apparent, especially in Gotland, which occupies a particularly important place as regards the Swedish art of the Middle Ages. In fact, in the 13th century Gotland seems to have played much the same part in the North as Florence did in Italy, and to have been a far-famed and flourishing art-centre to which neighbouring countries often turned for their more important requirements. Among the best specimens of the Gothlandic sculpture that we possess are a Crucifix and a sorrowing Madonna from *Öja Church*, which are among the finest productions of Swedish medieval art. Here too, however, French influence is noticeable, and this time evidently from Reims and Paris. The same influence may be traced in Uppland, where the French stone-carvers employed for Upsala Cathedral were probably the direct cause of it. An extraordinarily beautiful Madonna in the *Upsala Museum* is possibly the work of Etienne de Bonneuil.

During the 15th century, Swedish sculpture seems to have sunk to a lower level than usual. The best work done in Sweden at that time comes from Vadstena Convent — that home of national culture which

flourished in the 15th century. But at this period Swedish ecclesiastical art was largely dominated by works of art imported from abroad, especially from Lübeck and the Netherlands.

Before we examine more closely what this import meant to Sweden, we ought to pay some attention to a kind of plastic art that is characteristic of the country, i. e. its sculptured fonts. In all parts of the country, and especially during the earlier Middle Ages, richly-carved stone fonts were made, sometimes rather roughly, but often with great taste and skill. A description of these important productions of Swedish sculpture must not be attempted here. During the 12th and 13th centuries they were chiefly made in Skåne, Småland, Västergötland, and especially in Gotland, which, with the advantage of a supply of excellent and easily-worked stone, took the lead in this respect as well. Gotland, in fact, exported fonts to all countries near the Baltic, where very many of them may still be found.

It has been already mentioned that various objects of ecclesiastical art, and especially pictures and carved figures of Saints, were brought into Sweden from abroad. This was certainly a frequent practice throughout the Middle Ages, and one that doubtless affected the development of Swedish art very considerably. It reached its culmination in the period 1450—1525, when several large altar-pieces were brought over from North Germany, especially from Lübeck, to Swedish churches, and not only to cathedrals and the larger town-churches but even to the smaller country-churches as well.

A very large number of these altar-pieces and figures of Saints are still preserved in the Swedish churches and museums. Among the finest examples may be mentioned the altar-pieces at *Bälinge* (Uppland) and *Västerljung* (Södermanland), as well as an altar-piece which belonged to the »Great Church» in Stockholm, now in the State History Museum. To these may be added the famous »*St. George and the Dragon*» in the »Great Church» at Stockholm. This work, — Sweden's first national monument — was intended to commemorate the memory of the battle of Brunkeberg in 1471, when Stockholm and Sweden were delivered from the yoke of foreign oppression. It was executed in Stockholm by one of the leading artists of Lübeck, *Bernt Notke*, who was summoned here for the purpose. In the ingenuity of the composition and the excellence of its execution this work surpasses all earlier and even later treatments of the subject. It may undoubtedly be considered as one of the finest artistic productions of the later Middle Ages in Northern Europe. — In the latter part of the 15th century we find Flemish workshops successfully competing with their North-German rivals in the Swedish market. It is surprising to find how many large and costly altar-pieces were brought into Sweden in the course of a few decades. It is due to the fortunate circumstance that Sweden has escaped the ravages of the iconoclast, as well as of the foreign invader who has rarely been seen in the country these last four-hundred years, that the great majority of its art-treasures have been handed down to us in quite an uninjured condition. Thus we find in *Strängnäs*

Cathedral three large Dutch altar-pieces, in *Västerås Cathedral* one from Antwerp, as well as fine Dutch altar-pieces at *Häverö*, *Västerlövsta* (Uppland), *Jäder*, *Dillnäs* and *Botkyrka* (Södermanland). — Even as far north as *Neder-Luleå* there is an altar-piece of Brussels workmanship.

In fact, it would scarcely be an exaggeration to say that Sweden possesses more undamaged Dutch altar-pieces than the Netherlands do. In addition to what is still to be found in numerous churches all over the country, the State History Museum contains a particularly rich collection of these beautiful works of art, and one that is — from an international point of view — quite uniquely comprehensive.

The conventual church of Vadstena also possesses a great many beautiful specimens of the art work which poured into Sweden in such generous measure in the last decades of the Middle Ages.

The importation of such Dutch altar-pieces naturally came to an end when the Reformation was carried out in Sweden; but most of those previously acquired still remain, as already stated, in undamaged condition and are often the chief ornaments of Swedish churches.

In the political history of Sweden *the Modern Age* is usually regarded as beginning in 1523, the year in which Gustavus Vasa was chosen king of Sweden after he had accomplished the political liberation of the country from Denmark, thus continuing and finishing the national struggle that had been carried on by the people of Sweden for a century, with Engelbrekt and the Stures as leaders. Gustavus Vasa (1523—1560) is the creator of the modern Swedish state.

During his time the country went through a period of complete metamorphosis. He gathered together the Swedes into a united people, and he relieved it from its *political* dependence on Denmark, its *economic* dependence on the Hansa Towns, and its *ecclesiastical* dependence on the Papacy.

The *Reformation* was carried out in Sweden during his reign and under comparatively very quiet forms Sweden for the most part avoided all the movements which took their most striking expression in iconoclasm. The old churches remained undisturbed in their rich array of painted figures. It was not until well on in the eighteenth century that this began to be regarded as unsuitable and was consequently white-washed over, only to be renewed again to a large extent in our own days. The altar-pieces and the effigies of the Saints remained in their old places, and the spoliation of the churches of their old treasures in silver and gold was not based on religious motives, but entirely on the economic confiscation of church property which was made necessary by the difficult financial position of the country. If, therefore, we can and must maintain that the reforming movement in the Church of Sweden was not at all hostile to the ecclesiastical art of the Catholic Church, but at first quietly entered into the inheritance of it, yet it cannot be denied, on the other side, that the carrying through of the Reformation and the whole general spirit of the new age was not favourable to the further development of ecclesiastical art in the proper meaning of the term. The truly religious forms of ecclesiastical art had had their beautiful period of flowering during

the last century of the Middle Ages. If the Renaissance and Protestantism in general stand for the transference of the centre of gravity of architecture from the religious to the profane sphere, this may be said to be especially the case in Sweden. It is highly characteristic of the reigns of *Gustavus Vasa* and his sons — *Erik XIV*, *John III*, and *Charles IX* — that the kings are the real master-builders in the country; and it is their castles and palaces that are the characteristic buildings during the sixteenth century in Sweden. The castles in *Stockholm*, *Gripsholm*, *Kalmar*, *Vadstena*, *Upsala* are the leading buildings of the time.

Gustavus Vasa in building his castles laid the main emphasis on their efficiency for defence; Erik XIV (1560—68) fitted up a splendid chamber here and there in these castles of his father's; but John III, rebuilt or added to the works of his predecessors in accordance with true Renaissance ideals, usually with the help of foreign artists that he had summoned to the country. King John's most important architects were the brothers *P a h r*, who originally came from Italy, but had mainly been active in Silesia and Mecklenburg, and the Dutchman *W i l l e m B o y*. The style is distinguished by a certain simplicity and monumentality in the exterior, with few details, but those graceful and delicately worked out. The internal decoration is often magnificent, preferably with rich detail, but in most cases executed in an able and controlled manner. Here it is the Italian Renaissance that commonly provides the models.

In the few church buildings that are erected or are

given a new shape during this period, on the other hand, the Gothic style prevails entirely. — Pointed windows with elaborate tracery, vaulting intricately divided up by stars and ribs. And where a church is adorned with vault-and-wall paintings, these prove to be direct descendants of the products of the late Gothic masters, though the choice of motives in the representation of figures is slightly modified to suit better the Protestant ways of looking at things — e. g. in *Glanshammar Church* (Närke), in *Skeft-hammar Church* (Uppland), in *Vika Church* (Dalarna), etc. The principal use made of sculpture in the churches is in the execution of the stately tombs that the royal family and, following them, the noble families caused to be erected — e. g. in *Upsala Cathedral*, *Riddarholm Church*, *Strängnäs Cathedral* etc.

The same conditions prevail, on the whole, with regard to ecclesiastical art during the later Vasa period (the first half of the seventeenth century). *St. Jame's Church (Jakobs kyrka)* in *Stockholm* (completed in 1645), the *Kristina Church* at *Falun* — both built under the direction of H a n s F r e e s t e r — are in all essentials of late Gothic character as regards both their plan and their construction. In the detailed work of the exterior, again, the same tendencies prevail as distinguish the profane architecture. This displays quite a different character from that of the older Vasa period.

The later Vasa period falls during the time when Sweden was making its great advance in political power under King G u s t a v u s A d o l p h u s and his Chancellor, A x e l O x e n s t i e r n a ,



Jäder Church, Södermanland, from the south-east.

above all through their victorious intervention in the Thirty Years' War on behalf of Protestantism and Religious Liberty. This period of political development is also reflected in the architecture of the country. During this period the people who built extensively were the nobles employed as leaders of the great warlike enterprises, the high officials of the Realm and the commanders in the field. They built themselves stately dwellings, especially on their country estates, but also in the capital. It was now no longer Italy, but mainly Holland and North Germany, that provided the models. The houses are characterized by high curved gables; rustic chains at the corner, simple surrounds round the windows, and richly decorated doorways form the main adornments

of the façades. The houses are often built of red unpolished brick and all decorations are of gray sandstone, executed in swelling forms that are often heavy. The dominant type of ornament is the loose «cartilage», with its extended spirals. This group includes a number of dwellings which were rebuilt in later times. Well-preserved examples are Axel Oxenstierna's country-houses at *Fiholm* in Södermanland and *Tidö* in Västmanland, the so-called *Petersen House* at *Stockholm* etc. The buildings of this period are characterized by a certain robust power, overflowing with the joy of life. The internal decoration of the period is also marked by a lusty delight in colour rather than a cultivated sense of form.

Only a few churches were built in this style. Typical examples are *Jäder* church (Södermanland), a medieval church that was rebuilt and added to for Axel Oxenstierna under the direction of the architect who played such a great part in the later development of building in Sweden, *Nicodemus Tessin the Elder* (1615—1681). There we find the same richly developed curved gable pediments, the same gray sandstone ornamentations standing out against a red brick surface, as in the profane buildings. Another fine example of this style is given by the church of the *Holy Trinity* at *Kristianstad* (Skåne), where we also come across clear indications in the plan of a movement towards the ideal that was to be predominant in the following period, the church in the form of a Greek cross.

If entire church buildings from this period are few in number, all the more common are the mortuary

chapels connected with the churches. The entire ecclesiastical art of the seventeenth century in Sweden is characterized by the prominent part played in the appearance of the churches, especially the country churches, by the burial monuments of the great families and their memorial gifts of different kinds. These are often accompanied by mortuary chapels of polygonal plan and rich adornment, and crowned by turrets of fanciful shape. Inside them there are set up great sculptured monuments of stone with the effigies of the dead. A specific Swedish custom is to carry in the funeral procession the main banner and the coat-of-arms of the dead nobleman, the coat-of-arms being either painted or embroidered on cloth or else richly carved in wood and painted and gilded. These coats-of-arms and banners were afterwards hung up in the churches as a kind of votive offering; and there their number and their riot of colour caused them to assume a prominent part in the decoration. Altar adornments and pulpits in the same exuberant style were given to the churches by the landed proprietors, who in so doing seldom failed to deck these gifts with their arms of the givers, were presented to the churches; chasubles and other textile articles, often of a very magnificent kind and provided with the initials or arms of the givers, were presented to the churches; and the majority of handsome church candelabra from the seventeenth century were also, according to their inscriptions, gifts from these great families. All this, of course, is to be regarded as the expression of the joyous self-confidence, and the perhaps sometimes overweening joy in life, which were aroused in the



The funeral arms of Eric Dahlberg, † 1703.
Turinge Church, Södermanland.

country during this, the most powerful period in Swedish political expansion. The victorious warriors returning from the battlefields of Europe assuredly had a by no means modest conception of their own importance; but their gorgeous gifts to their little parish churches must not be regarded solely as incense to their own self-love: assuredly there is an honest intention in the formula of donation with which the gifts were so often handed over to the church: »To the glory of God and to the adornment of the church».

A stately collection of mortuary chapels of the above-mentioned kind surrounds *Riddarholm Church* in Stockholm, the Swedish Pantheon. It was begun by Gustavus Adolphus's beautiful chapel, completed in

1634; and soon the chapels of the Banérs, the Vasaborgs, the Torstenssons, the Lewenhaupts, and the Wachtmeisters were all erected during this period and in the same style. And out in the country districts there are many fine examples, e. g. the mortuary chapel of the Sparres in *Norrsunda Church* (Uppland), that of the Wrangels at *Sko* (Uppland), that of the Brahes at *Östra Ryd Church* (Uppland), that of the Rynings at *Vadsbro* (Södermanland) etc.

Good examples of funeral monuments from this time are to be found in the *Great Church* at Stockholm (Adler Salvius' tomb etc.) and at *Danderyd Church* (the Banér tombs) just outside Stockholm. A church full of presented adornments, hatchments and the like, is *Östra Ryd Church*, not far from Stockholm. There the noble family of Brahe has its hereditary estate *Rydboholm*, and from them gifts have poured into the church for hundreds of years.

It is not until after the middle of the century, during what is known as the Caroline Age (Charles X Gustavus, 1654—1660; Charles XI, 1660—1697; Charles XII, 1697—1718), that a really new era of church-building commences in the grand style. And this definitively leaves the medieval tradition, which had held its own down to the middle of the seventeenth century in the art of church-building. The new churches which are erected in Sweden during the latter half of the seventeenth century, are practically all town churches. They entirely follow the classical taste which becomes the dominant one in all departments during the Caroline Age. It is true that over the architecture of the Caroline Age there is some-

thing of that swelling, »showy» spirit that was so much in evidence during the later Vasa Period, but it strives to array itself in a strictly classical costume, borrowed first from the late Renaissance in Holland and later from the art of the French court. The masses of a building are usually divided into several parts, which are architecturally well marked, the wall-surfaces are divided up by pilasters with or without capitals, the roofs slope in all four directions, but not continuously. There are fewer details, and they have classical forms, although these are often somewhat clumsy. A building typical of the Dutch tendency in taste is the *Riddarhus* (»House of the Nobles») in Stockholm. The real creator of the exterior architecture of that building was the Dutchman Joost Vingboons, who was invited to Sweden in the sixteen-fifties. The building was completed by Jean de la Vallée (1620—1696), who, together with Nicodemus Tessin the Elder (1615—1681), was the foremost architect of the older Caroline Age. The *palace at Drottningholm*, the main parts of which were erected by Tessin the Elder, on the other hand, is an edifice inspired by French models. Under the direction of these two artists, a large number of the houses of the magnates in the capital and in the country — such as *Skokloster*, *Eriksberg*, *Salsta*, *Karlberg* etc. — were rebuilt or added to.

It is Tessin, in particular, who sets his mark on the Swedish architecture of this period by a multiplicity of building enterprises. In his later works, such as the *Southern Town Hall* and the *Old Bank of Sweden*

in Stockholm, a strong Italian temper reveals itself, which derived from the influence exercised on him during this period by his son Nicodemus Tessin the Younger (1654—1728). This gifted and highly cultivated artist became the leading personality, overshadowing everybody else, in the art of the later Caroline Age, just as that art itself is entirely dominated by Tessin's great work, the *Royal Palace at Stockholm*. Begun even before the old castle, Tre Kronor, »The Three Crowns», was destroyed by fire in 1697, it was eagerly continued for a decade after that disaster. After a somewhat long pause, during the wars of Charles XII the work was resumed in 1727 and went on during the greater part of the eighteenth century. Externally, this monumental building has more in common with the high and late Renaissance in Italy than with the architecture of that time. This simple fabric, conceived with the grandeur of genius, makes a powerful impression, which is still more heightened by its magnificent position. And indeed the palace is recognized as one of the supreme buildings not only of Sweden, but of Europe. The effects that Tessin could produce in interiors also are evidenced not only by the galleries, staircases, vestibules of this royal palace, but also by his own palace (*now the residence of the Governor of Stockholm*) in Stockholm with its Italian courtyard. In the treatment of interiors Tessin follows contemporary French taste. Outside Stockholm too we find stately specimens of this art, e. g. *Steninge Castle* (Uppland).

During the Caroline Age church architecture exper-

ience a new period of splendour. It is true that the country had got all that it really needed in the way of churches during the Middle Ages, but nevertheless new churches were erected in the progressive towns, especially in the many towns that were newly founded or moved to fresh sites. It was now for the first time that the ideal church of the Swedish Renaissance was realized, the compact centralized church surmounted by a cupola or by a dome. Churches of this kind were built both by Jean de la Vallée and by the two Tessins, though their church creations were not completed, as a rule, until long after their death.

In *Stockholm* it was the new outer parts of the town, known as »Malmarna» («the suburbs») that were provided with new churches. *St. Katharine's Church* and *Hedvig Eleonora Church* were designed by Jean de la Vallée. The former is in the shape of a Greek cross. The present central dome dates from a re-construction in the eighteenth century, but originally the centre of the cross was covered by a dome without a tambour. Hedvig Eleonora Church — which also was transformed in the eighteenth century and which was not completed until the nineteenth century — is in the form of an octagon, crowned by a dome. In the original project there was a plan to place the pulpit beneath the middle of the dome, which was certainly an attempt to give expression, in outer arrangements, to the central position of the sermon in the divine service of Protestantism. Another sample of the compact centralized churches in Stockholm dating from the latter half of the seventeenth century is the



Kalmar Cathedral, built after designs of Nic. Tessin sen.

Kungsholm Church at Stockholm: it was erected after designs by Mathias Spihler.

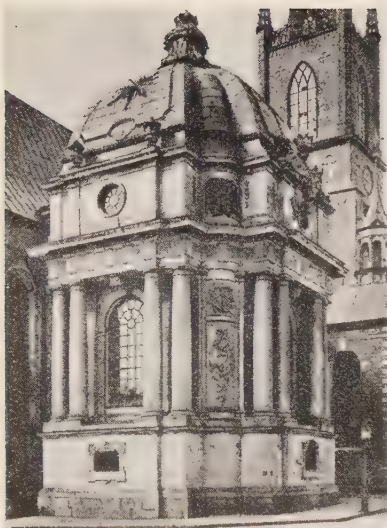
The stateliest and most beautiful church-building in Sweden from his time, however, is *Kalmar Cathedral*, the foundations of which were laid in 1660 and which was completed about 1700. It is built according to designs of Nicodemus Tessin the Elder. It is the first great Baroque church in Sweden, executed in noble material and planned on Italian models. It is consistently executed, with the exception of the fact that the central dome has never been built.

The younger Tessin also carried out some church-building, showing the same strong Italian influence. In the naval port of *Karlskrona*, founded by Charles XI, he built both a compact church, more or

less related to the Roman Pantheon (the church received its present form on being reconstructed in the seventeen-nineties), and also a longitudinal church, the *Fredrik Church*, which, especially in the interior, makes a striking impression of Roman Baroque. In *Karlshamn*, *Söderhamn* and other towns there were erected during this period similar compact churches, and the example was followed here and there out in the country. There the type was simplified and reshaped and was not infrequently executed in wood, e. g. at *Roslagskulla* in Uppland.

The mortuary chapels of the nobility previously mentioned are also adapted to this new style. The stateliest example of this is the *Caroline Chapel* in Riddarholm Church, begun in 1670, but not completed till 1730. Other fine examples are the Kagg chapel in *Floda Church* (Södermanland), the Soop Chapel at *Askersund* (Närke), the Dahlberg Chapel at *Turinge* (Södermanland). The last two are both after designs by the eminent Swedish fortress engineer, architect and art topographer *Eric Dahlberg*, the creator of the great engraved work, *Suecia Antiqua et Hodierna*, one of the foremost sources of our knowledge of Swedish architecture during the seventeenth century.

The internal arrangement and adornment of the churches during the Caroline Age show the same breach as architecture with older traditions based on the Middle Ages. Sculpture and painting go the same ways as the architecture of the Tessins. The lodestars are Roman Baroque and the France of Louis XIV. The richly sculptured fittings of the churches in the



The Caroline Chapel of the Riddarholm church.

new style began to be carried out by Burchardt Precht, who immigrated into this country from Germany. He was a contemporary of Tessin the Younger, who usually drew the designs for Precht's work. The most magnificent of these are the royal stalls and the pulpit in the *Great Church* at Stockholm, the pulpit in *Upsala Cathedral*, and the great Baroque altar that now stands in the *Gustav Vasa Church* in Stockholm. With these stately works there was introduced into the ecclesiastical art of Sweden something of the bold spirit of Bernini. These afterwards set the standard for the fittings of the smaller churches. And innumerable are the pulpits, altar and seating arrangements, that have been designed, on a more or less reduced



Pulpit in Upsala Cathedral by Burchardt Precht.

scale, in accordance with the main features of Precht's models. One of his more eminent successors was Caspar Schröder, who executed the sculptured baptistry in *Kungsholm Church* in Stockholm. The Precht style prevailed in the country churches till well on in the latter half of the eighteenth century.

For grave monuments there were introduced during Precht's time sarcophagus wall-tombs on the Italian model. The Stenbock monument in the Great Church of Stockholm is one of the finest examples of this kind. In the country churches this type is simplified and is carried out in wood, which is painted like black and white marble.

During the Caroline Age decorative painting did not play any very great part in the large new churches

and in the leading monuments. But in the country churches, especially in the west of Sweden, there was developed during this period a form of church painting which was very distinctive and far from contemptible, and which spread far and wide. It is especially the wooden roofs, which are common in those districts, that are made the objects of decoration by painting. Rich and animated representations of figures fill the large surfaces, which are often divided by a framework and wreaths of acanthus. The whole goes back, of course, to the Italian and French decorative painting of the seventeenth century. Its foremost representative in Sweden was David Klöcker Ehrenstrahl, who was born in Hamburg and who was at work in Sweden during almost the whole of the second half of the seventeenth century. These ceilings in country churches, though often very defective in their details, and especially in the treatment of figures, sometimes possess a quite extraordinarily good decorative effect as a whole, and the colour scheme is often perfectly wonderful. A fine example of this is given in the wooden church — which is also very remarkable for its design — at *Habo* near Jönköping, painted in 1741—43. Another specimen is the ceiling in *Svarteborg Church* (in Bohuslän) and in *Råda Church* (Västergötland), etc.

At the death of Charles XII (1718) Sweden was greatly exhausted in consequence of the long and terrible wars. Hence the following period was bound to aim primarily at the economic re-construction of the country. And afterwards, when people could again begin to think of resuming building activity on

a monumental scale, they concentrated themselves entirely on the building of the great palace at Stockholm. Tessin the Younger did not live to see its completion; but the work was continued after his death during the greater part of the eighteenth century under the direction of the architects Carl Hårleman (1700—1753) and Carl Fredrik Adelcrantz (1716—1796).

The latter, who was the leading architect in Sweden during a large part of the latter half of the eighteenth century, created one of the few new churches that were built during that period, the *Adolf Fredrik Church* in Stockholm (1768—1783), a centralized church with a strong classical strain. Generally speaking, classic taste during the eighteenth century gains an ever stronger hold over the ecclesiastical art of Sweden, which becomes more and more severe and frigid. It is now that there comes the true reaction against the varying romantic and picturesque art of the Middle Ages in the churches. It is in the middle of the eighteenth century that they begin the systematic whitewashing of the medieval paintings in the churches, quite as much from purely aesthetic reasons as from Protestant reasons. It is classicism, rationalism and neology which together at that time make an attack on the medieval churches, which were still at that period still more or less unchanged. And finally the neo-classical taste asserts itself so strongly, even in the matter of church-building, that only purely classical models are regarded as quite worthy of imitation. King Gustavus III (1771—1792), who was a monarch who both loved and promoted art in an

extraordinary degree, became such a strong admirer of antiquity, especially after his visit to Rome in 1783—1784, that he seriously planned the pulling down of Riddarholm Church, the church which is especially full of old Swedish historical memories, and replacing it by a copy of the Roman Pantheon — a plan which happily was not carried out. It was also during the last quarter of the eighteenth century that the architects of the Board of Public Works, under the personal control of Gustavus III, begin to exercise a standardizing influence over operations connected with public buildings. In consequence of this all new buildings and changes, even in the sphere of church architecture, were guided in an entirely classic direction, without regard to the character of the place or of the landscape.

This stiffness and impersonal coldness strikes us in a very marked way in the church buildings of the early part of the nineteenth century, both in the few purely Empire churches and in the new buildings which, in the time of Charles XIV Johan (1818—1844), took the place of old medieval churches in many quarters. These new places of public worship with their light, broad barrel vaulting and lofty windows are not, it is true, so ugly, regarded purely as edifices, as they are now so generally considered. On the contrary, they very often possess excellent proportion and an indisputable monumentality in the treatment of space. But, on the other hand, one can rightly reproach them for a total absence of the power to inspire or maintain any religious or spiritual feeling. One of the best church buildings in this period is

Skeppsholm Church in Stockholm, erected in 1823—1842, by the architect Fredrik Blom, who thus finally gave Stockholm that offspring of the Pantheon which had so often been projected. The later church buildings of the nineteenth century are unfortunately anything but remarkable from an artistic point of view. Isolated works by eminent artists, such as Nyström and Scholander, undoubtedly possess in many cases a high aesthetic value, but the average level sinks sadly, especially after the seventies.

It is only during the last few decades that an energetic church architecture has begun to rise once more in Sweden. It is parallel with the general rejuvenescence that Swedish art, and especially Swedish architecture, has undergone at the close of the nineteenth and the beginning of the twentieth century. This is not the place to enter upon this. Here we shall merely refer to some of the finer results in the sphere of church architecture: the *Engelbrekt Church* in Stockholm, by L. I. Wahlman the *Högalid Church* in Stockholm, after designs by Ivar Tengbom, the *Church of the Revelation* at Saltsjöbaden (near Stockholm) by Ferdinand Boberg. The development of modern Swedish architecture has, amongst other things, shown a determined effort to plant its roots deep in the soil of the motherland. The study of the older architecture of Sweden itself has been one of the means, and the fruit of it has been a definite endeavour towards the simplification of the architectural apparatus. A certain austere manliness

in giving shape to conception has always been characteristic of the best buildings of the country.

Decorative painting in churches also shows a revival. In particular, O l l e H j o r t z b e r g has been successfully active in this department (Engelbrekt Church, the Church of the Revelation, St. Matthew's etc.); and some of his best pupils have followed in his train and make the future of Swedish ecclesiastical art full of promise.

The Church in Stockholm.

By *Rev. A. Werner.*

The City of Stockholm occupies a peculiar position with regard to its ecclesiastical organization in this respect, that the capital, though it belongs to the diocese of the Archbishop, has a chapter of its own called the *Consistory of the City of Stockholm*, with a »*Pastor Primarius*» (rector of the *Storkyrkan*) as president and the other incumbents of the city as members.

Stockholm is divided into 18 parishes. These are: in the City within the Bridges *Storkyrkan* (Rector: Pastor Primarius N. Widner, D. D.); at Östermalm *Hedvig Eleonora Kyrka* (Rector: Rev. A. J. Källander), *Oscarskyrkan* (Rector: Rev. V. Bengtson, D. D.), *Engelbrektskyrkan* (Rector: Rev. J. Lindgren, Teol. Lic.); at Norrmalm *St. Clara* (Rector: Rev. H. G. E. Bokander), *Jakobs Kyrka* (Rector: Rev. E. Andræ), *Johannes Kyrka* (Rector: Rev. K. Öhman), *Adolf Fredriks Kyrka* (Rector: Rev. C. R. Hasselrot), *Gustaf Vasa Kyrka* (Rector: Rev. H. E. Hallberg, D. D.), *Matteus Kyrka* (Rector: Rev. A. Berglund); at Kungsholmen *Ulrika Eleonora Kyrka* (Rector: Rev. C. V. Larsson), *St. Görans Kyrka* (Rector: vacant); at Södermalm *Katarina Kyrka* (Rector: Rev. C. A. E. Landquist, Ph. D.), *Sofia Kyrka* (Rector: Rev. E. Klefbeck), *Maria Kyrka* (Rector: Rev. K. A. Eklund), *Högalidskyrkan* (Rector: vacant); in the Suburbs *Brännkyrka* (Rector: Rev. H. J. Lindskog, D. D.), *Bromma* (Rector: Rev. N. T. K. Svensson).

Besides these there are a number of non-territorial congregations, as well as the Court and Garrison congregations, the two latter having their own consistency.

The regular services on each Sunday and Holy-day are High Mass at 11 a. m. and Evensong at 6 p. m. as well as an early service at 9 a. m. on great festivals and special days. Some additional weekday-services are also held.

The ordinary parish-work also includes: the instruction of the young from October to April in preparation for Confirmation and Holy Communion; visitation of the sick and pastoral work, poor relief and work among the children, as well as special services such as baptisms, weddings and funerals.

In addition to these regular duties prescribed by law, a great deal of voluntary work is also carried out in respect of Sunday-schools, work for the young, congregational evenings and lectures, missionary and social work, etc.

Special Ecclesiastical Institutions in Stockholm.

In addition to what has been already stated with regard to the organization and work of the Church in Stockholm, there are other ecclesiastical and social institutions existing in the city which also deserve mention.

Svenska Kyrkans Diakonistyrelse (The Board of Christian Service of the Church of Sweden. General Secretary: Rev. G. Bergström, D. D.) and its *Publishing Department*.

Svenska Kyrkans Diakonistyreelse, which is appointed by the Church Assembly with the Archbishop as ex-officio President, was established by Royal Ordinance of 1910, in order to promote a fuller development of congregational life and charitable activity within the Swedish Church. The work of the Board is apportioned among special committees, such as those for literary publications, work for the young, economic and social matters and ecclesiastical art. The Board has established an independent and most successful publishing department for ecclesiastical literature. It issues several periodicals and gives advice, information and assistance in all parochial matters. Four clerical secretaries are engaged in working for the Board and its objects by delivering lectures and courses of instruction on various ecclesiastical subjects. Address: 15, Jakobsbergsgatan. The Publishing Department has a branch in the Libraria Co., with its bookshop and department of ecclesiastical art, at 23, Regeringsgatan.

Diakonissanstalten å Ersta (Deaconesses' Institute at Ersta; Director: Rev. J. Norrby). This institute, which stands in a lofty and prominent position in the S. E. part of the city with an unique view, is intended to provide the Swedish Church with deaconesses, and nurses for work among the sick and poor. A hospital connected with the institution adjoins it.

Diakonanstalten på Stora Sköndal (Deacons' Institution; Director: Rev. K. Sjöberg) is situated within the parish of Brännkyrka and has a similar purpose to

St. Nicolas' Church.

Storkyrkan.



Ersta as regards the training of parochial workers. A home for epileptics also exists there.

Stockholms Stadsmission (The Stockholm City Mission; Chairman: Rev. V. Montell) carries out an extensive work among the destitute and homeless members of the community. In the central building at 3, Stortorget, lodgings and food are provided. The City Mission also includes a number of labour-, nursing- and rest-homes.

In Stockholm there are also a number of associations and committees for Christian social work of various kinds, among which may be mentioned:

Stockholms Centrala Diakoniråd (Chairman: Rev. J. K. Källander). A central institute for work among sick and poor within the city.

Stockholms Kyrkliga Ungdomsråd (Chairman: Rev. G. Bokander). Aim: to supervise and encourage Church work among the young within the city.

Birkagården (Leader: N. Beskow, D. D.). An independent Christian social institution with a settlement, secondary school, etc.

Johannelund (Headmaster: Rev. S. Åberg). The Missionary Institute of the Evangeliska Fosterlands-Stiftelsen, situated in the parish of Bromma, may also be mentioned here.

An extensive work of preaching and pastoral care is carried on in various public and private institutions, hospitals, infirmaries and prisons.

Notable Churches.

Among the various churches in Stockholm, the following are specially worth visiting:—

Engelbrekt's Church.

Engelbrektskyrkan.



Storkyrkan (the Great Church), dedicated to St. Nicolas, the oldest church in the city, is situated in the centre of the town (in the immediate vicinity of the Royal Palace), and was originally built in the Gothic style, about 1260. Since then, however, the Church has undergone several restorations, the most extensive having taken place about 1740, when the Baroque style was in vogue, while the last was carried out as recently as 1906—08. Among the objects of special interest that the church contains are the great seven-branch candelabrium (a gift from King Magnus Eriksson), Bernt Notke's unique »St. George and the Dragon», carved in wood, the costly ebony altar-piece (dating from the middle of the 17th century), Burchard Precht's handsome Royal stalls and pulpit (about 1700), Ehrenstrahl's huge paintings, »The Last Judgement» and »Christ upon the Cross», as well as the oldest-known oil-painting of Stockholm (1535), etc. Underneath the pulpit may be seen the stone marking the grave of Sweden's great reformer, Olaus Petri, sometime a pastor of this Church.

Riddarholmskyrkan, on the islet of Riddarholmen, originally part of a Franciscan convent founded by King Magnus Ladulås, and probably dating from 1280—90, is now used only for royal obsequies. Its architectural history is varied and interesting. Of special interest are the three royal mortuary chapels; — The chapel of Gustavus Adolphus (*Gustavianska Gravkoret*), built in the Renaissance style in 1633, and containing the sarcophagus of Gustavus Adolphus (died 1632), etc. The Caroline Chapel (*Karolinska Gravkoret*), on the opposite (N.) side of the choir, built

about 1700, and containing the sarcophagus of Charles XII (died 1718). The Bernadotte Chapel (Bernadotteska Grafkoret) adjoining the chapel of Gustavus Adolphus, built about 1860 and containing all the graves of Kings of the present reigning House of Bernadotte. The church also contains several monuments and memorials of the Swedish nobility, such as banners, armorial bearings, etc.

Among the older churches of Stockholm, the following are particularly interesting:

Clara Kyrka (St. Clara's Church) not far from the Central Station, built about 1580 on the site of a church which belonged to the medieval nunnery of St. Clara.

Tyska Kyrkan (the German Church of St. Gertrude) in the old city, not far from the Storkyrka, belongs to the German Parish in Stockholm and was erected early in the 17th century. Its interior presents a rich and decorative appearance, and its elegant tower contains a set of chimes.

The two most recently built churches in Stockholm should also both be visited.

Engelbrektskyrkan (in the N. E. part of the city), built with its adjoining buildings by Prof. L. I. Wahlman in a commanding position and, with the beautiful terraces that lead up to it, appearing to belong to and to spring directly out of the lofty granite rock upon which it stands. It is considered one of the most original productions of modern Swedish architecture. Its lofty elevation and imposing interior are very impressive. The decoration of the choir was executed by Prof. O. Hjortzberg. The church was consecrated in 1914.

Högalidskyrkan (in the S. W. part of the city) is Stockholm's latest church. It was designed by Prof. I. Tengbom, and consecrated in 1923. This church too occupies a high, open and conspicuous position. Its well-proportioned Romanesque exterior and two Baroque towers (symbolizing »Law» and »Gospel»), as well as its quiet interior and singular arrangement of buttresses assure the church a leading place in Swedish 20th century architecture. The fundamental idea in the design is that of a Swedish country church of the 17th century in the simplicity of its lines and appearance.

Of special interest to British delegates should be *the English Church* (in Diplomatstaden). It is a dignified and beautiful little Gothic edifice, moved to its present charming position in 1913. The fine carved-oak reredos was presented to the church on its re-consecration in 1913 by the late Crown Princess Margaret, in whose memory a magnificent stained-glass West-Window was placed in the church in 1921.

Die Kirche in Stockholm.

Von A. WERNER.

Obwohl Stockholm zum Erzstift gehört, hat es doch sein eigenes Konsistorium mit einem Pastor Primarius, (D. Widner Hauptpastor von St. Nicolai) als Vorsitzenden, und die übrigen Hauptpastoren als Mitgliedern.

Stockholm ist eingeteilt in 18 Gemeinden nämlich:

Storkyrkan, Hedvig Eleonora Kyrka, Oscarskyrkan, Engelbrektskyrkan, S:ta Clara Kyrka, Jakobs Kyrka, Johannes Kyrka, Adolf Fredriks Kyrka, Gustaf Vasa Kyrka, Matteus Kyrka, Ulrika Eleonora Kyrka, St. Görans Kyrka, Katarina Kyrka, Sofia Kyrka, Maria Kyrka, Högalidskyrkan, Brännkyrka, Bromma.

Ausserdem die beiden nicht territorialen Personal-Gemeinden, die Deutsche und Finnische.

Die Hofgemeinde sowie die Garnisongemeinden haben ihr eigenes Konsistorium.

Gottesdienst wird an Sonn- und Feiertagen um 11 Uhr vorm. (Högmässa) und um 6 Uhr nachm. (Aftonsång) gehalten. Ausserdem an gewissen Feiertagen um 9 Uhr vorm. (Ottesång). Ausserdem werden Wochengottesdienste gehalten.

Kirchliche Einrichtungen in Stockholm.

Unter diesen seien genannt:

- 1) *Der Diakonieausschuss der Schwedischen Kirche.* (Erster Sekretär: Doktor G. Bergström) mit Verlagsbuchhandlung. Der Diakonieausschuss, dessen Vorsitzender stets der Erzbischof ist, wurde auf Vorschlag der Generalsynode durch Königlichen Brief vom Jahre 1910 eingerichtet um dem Gemeindeleben und der Liebesarbeit in der Kirche zu dienen. Gegenwärtig sind vier Geistliche angestellt.
- 2) *Das Diakonissenmutterhaus Ersta* (Vorsteher: Hofprediger J. Norrby) versorgt die Schwedische Kirche mit Diakonissen.
- 3) *Die Diakonenanstalt in Stora Sköndal* (Vorsteher: Pastor K. Sjöberg) bildet Diakonen für kirchliche und soziale Arbeit aus.
- 4) *Die Stockholmer Stadtmission* (Vorsitzender: Hauptpastor V. Montell), sowie der *Stockholmer Centralausschuss für Diakonie* (Vorsitzender: Hauptpastor J. Källander) arbeiten für Heimatlose, Arme und Verkommene.
- 5) *Der Ausschuss für kirchliche Jugendarbeit in Stockholm* (Vorsitzender: Hauptpastor G. Bokander) will die Arbeit der Kirche in der Kinderwelt und unter der Jugend der Hauptstadt befördern.
- 6) *Birkagården* (Leiter: Doktor N. Beskow) hat ein »Settlement«, eine Volkshochschule u. s. w. eingerichtet.
- 7) *Johannelund* (Rector: Pastor Sam Åberg) ist das Missionsinstitut der Evangelischen Vaterlandsstiftung.

Bedeutende Kirchen.

Storkyrkan (St. Nicolai) ist die älteste Kirche Stockholms und liegt in Centrum der Stadt. Sie wurde als gotische Kirche um 1260 erbaut, aber im Laufe der Zeit mehrere Male restauriert. Der Reformator Schwedens, Olaus Petri, war Hauptpastor von Storkyrkan.

Riddarholmskyrkan ist eine alte Klosterkirche, wird aber jetzt nur noch als Begräbnisstätte benutzt. Von besonderem Interesse

sind die königlichen Gräber sowie die zahlreichen Erinnerungen aus Schwedens Geschichte.

S:tta Clara kyrka wurde um 1580 erbaut auf demselben Platz, wo seiner Zeit das gleichnamige Nonnenkloster seine Kirche hatte.

Die deutsche S:tta Gertruds Kirche ebenfalls in der alten Stadt gelegen in der Nähe von Storkyrkan, gehört der deutschen Gemeinde in Stockholm, welche in die schwedische Kirche rechtlich eingegliedert und mit weitgehenden Privilegien ausgestattet ist. Sie wurde im Anfang des 17. Jahrhunderts erbaut, auf derselben Stelle, wo einst die S:tta Gertruds Kapelle und S:tta Gertruds Gildenstube lagen. Ihr Inneres ist reich ausgeschmückt. Der Turm trägt ein Glockenspiel von 24 Glocken, welches um 8, 12, 4, und 8 Uhr deutsche Choräle spielt. Sonntags und Mittwochs um 1 Uhr wird das Glockenspiel 20 Minuten lang mit der Hand gespielt.

Engelbrektskyrkan, eingeweiht 1914 und *Högalidskyrkan*, eingeweiht 1923 sind schöne Beispiele für die moderne schwedische Kirchbaukunst.

L'Eglise à Stockholm.

Par A. WERNER.

Quoique la ville de Stockholm appartienne à l'archevêché, elle a pourtant son propre consistoire avec un Pasteur-Président (Pasteur titulaire de la Storkyrkan) comme président, et les autres pasteurs comme membres (assistants). Stockholm est divisée en 18 paroisses, savoir:

Storkyrkan, Hedvig Eleonora Kyrka, Oscarskyrkan, Engelbrektskyrkan, Sta. Clara Kyrka, Jakobs Kyrka, Johannes Kyrka, Adolf Fredriks Kyrka, Gustav Vasa Kyrka, Matteus Kyrka, Ulrika Eleonora Kyrka, St. Görans Kyrka, Katarina Kyrka, Sofia Kyrka, Maria Kyrka, Högalidskyrkan, Brännkyrka, Bromma.

Il faut y ajouter quelques paroisses non-territoriales ainsi que la paroisse de la Cour et celles de la garnison. Ces dernières ont leur propre consistoire.

Le service divin a lieu les dimanches et les jours de fête à 11 heures du matin et à 6 heures du soir, ainsi qu'à certaines grandes fêtes à 9 heures du matin.

Institutions religieuses à Stockholm.

Parmi celles-ci il faut nommer:

La Direction du Diaconat de l'Eglise Suédoise (Premier secrétaire: Mr. le Docteur G. Bergström) avec son édition de

livres. La Direction du Diaconat, dont l'Archevêque est de droit le président, fut à la proposition du Concile, instituée par une charte royale en 1910, pour servir la vie paroissiale et les œuvres de bienfaisance de l'église. Actuellement quatre pasteurs travaillent à cette œuvre.

L'Etablissement des Diaconesses à Ersta, (Administrateur: Mr. J. Norrby, Chapelain de la Cour) forme des diaconesses.

L'Etablissement des Diacres à Stora Sköndal (Administrateur: Mr. le Pasteur K. Sjöberg) forme des diacres.

Mission de la ville de Stockholm (Président Mr. le Pasteur titulaire V. Montell) travaille parmi les sans-foyer, les pauvres et les égarés.

Conseil Central des Diacres à Stockholm (Président: Mr. le Pasteur titulaire J. Källander.)

Conseil Religieux de la Jeunesse à Stockholm (Président: Mr. le Pasteur titulaire G. Bokander) veut servir les intérêts du travail de l'Eglise parmi les enfants et la jeunesse de la capitale.

Birkagården (Directeur: Mr. le Docteur N. Beskow) a établi des colonies (settlements), des écoles primaires supérieures etc. etc.

Johannelund (Directeur: Mr. le Pasteur Sam Åberg) est l'Institut de Mission de l'Union Evangélique Nationale.

Eglises remarquables.

La Storkyrkan qui est la plus ancienne église de Stockholm est située au centre de la ville. Elle a été bâtie dans le style gothique vers 1260 et a plusieurs fois été restaurée. Olaus Petri, le réformateur de la Suède était pasteur titulaire à Storkyrkan.

La Riddarholmskyrkan (Panthéon de la Suède) est une ancienne église de monastère qui n'est plus employée que comme un lieu de sépulture. D'un intérêt tout spécial sont les chapelles sépulcrales de différentes personnes royales ainsi qu'une riche moisson de souvenirs de différents faits de l'histoire de Suède.

La Clara Kyrka fut bâtie en 1580. A la même place un monastère d'hommes avait auparavant son église.

La Engelbrektskyrkan fut inaugurée en 1914 et *la Högalidskyrkan* fut inaugurée en 1923 sont les deux de beaux spécimens de l'architecture religieuse suédoise actuelle.

L'Eglise Réformée Française, située à Humlegårdsgatan 13, est desservie par Mr. le Pasteur P. Jarillon; elle possède une bibliothèque en français très bien fournie.

The Free Church Organizations in Stockholm.

By *C. E. Benander.*

The three leading Free Church denominations in Sweden represented at the Universal Christian Conference on Life and Work are: The Methodist Church in Sweden, numbering 17,405 members; the Swedish Missionary Society, with a total membership of 112,322; and the Swedish Baptist Mission, with 60,216 members. We give below some details to show the standing of these Free Church organizations in the city of Stockholm (suburbs not included).

The Methodist Church in Sweden.

Headquarters: 5, Majorsgatan, Stockholm. Chairman of the Executive Mission Committee: Rev. Axel Engström, Stocksund.

The Theological School for the education of ministers and missionaries for the Swedish Methodist Church is located at Överås, Göteborg. The Principal of the college is Rev. Fredr. Åhgren, 65, Birgerjarlgatan, Stockholm. There are four teachers and 34 students.

Congregations, Places of Worship, Pastors, etc.:

St. Paul's Congregation. St. Paul's Church (seats 600 persons), Adolf Fredrikstorg. Pastor: Gustaf

Ericson, Membership, 343. S. S. scholars, 365. Members of Young People's Soc., 98. Junior Soc. members, 48.

St. Peter's Congregation. St. Peter's Church (seats 860), 12, Uplandsgatan. Pastor: Arv. Sundfelt. Membership, 619. S. S. scholars, 157. Members of Young People's Soc., 201. Junior Soc. members, 75.

Trinity Congregation. Trinity Church (seats 700), 5—7, Majorsgatan. Pastor: Gideon Henriksson. Membership, 103. S. S. scholars, 140. Members of Young People's Soc., 112. Junior Soc. members, 53.

St. Mark's Congregation. St. Mark's Church (seats 300), 28, Nytorrgsgatan. Pastor: Josef Hultén. Membership, 174. S. S. scholars, 245. Members of Young People's Soc., 40. Junior Soc. members, 38.

St. Luke's Congregation. St. Luke's Church (seats 80), 32, S:t Eriksgatan. Pastor: Alb. Isaksson. Membership, 103. S. S. scholars, 140. Members of Young People's Soc., 52. Junior Soc. members, 60.

The Swedish Missionary Society.

Headquarters: 10, Barnhusgatan, Stockholm. Director of Missions: J. Nyrén. Secretaries: Jakob E. Lundahl and Axel Andersson.

The Mission School, a college for the education of ministers and missionaries for the Swedish Missionary Society, is located in Lidingön, outside Stockholm. Principal: Gust. Mosesson. There are eight teachers, besides two music teachers, and 109 students.

Congregations, Places of Worship, Pastors, etc.:

The Bethesda Mission. Bethesda Church (seats 1,100 persons), 8, Floragatan. Pastors: Fritz Peterson and Ivan Arwén. Membership, 590. S. S. scholars, 150. Young People's Soc. members, 320. Junior Soc. members, 50.

The Kungsholm Congregation. The Mission-house, 88, Kungsgatan (seats 600). Pastor: Alb. Johansson. Membership, 375. S. S. scholars, 475. Young People's Soc. members, 135. Junior Soc. members, 65.

St. Michael's Congregation. St. Michael's Hall (seats 200), 38, Riddaregatan. Pastor: R. Waldner. Membership, 130. S. S. scholars, 40. Members of Young People's Soc., 105. Junior Soc. members, 20.

The Northern Congregation. Immanuel Church (seats 2,500), 3, Tunnelgatan. Pastors: Aug. Rosén and Karl Gustafson. Membership, 1,740. S. S. scholars, 550. Members of Young People's Soc., 750. Members of Junior Soc., 150.

The Rörstrand Congregation. Emmaus Church (seats 600), 64, Karlbergsvägen. Pastor: C. A. Hjertqvist. Membership, 260. S. S. scholars, 150. Members of Young People's Soc., 210. Junior Soc. members, 40.

The Free Mission Congregation of Stockholm. The Valhalla Mission Church (seats 700), 57, Mäster Samuelsgatan. Pastor: D. Melcherson. Membership, 500. S. S. scholars, 150. Members of Young People's Soc., 210. Junior Soc. members, 40.

The Southern Congregation. St. Andrew's Church (seats 1,000), 31, Högbergsgatan. Pastor: J. G. Sundberg. Membership, 825. S. S. scholars, 575. Members of Young People's Soc., 275. Junior Soc. members, 95.

The Swedish Baptist Mission.

Headquarters: 12, Döbelnsgatan, Stockholm. Chairman of the Mission Board: J. Byström. Secretaries: K. A. Modén and C. G. Lundin.

The Bethel Seminary, a college for the education of ministers and missionaries for the Swedish Baptist Mission, 18, Engelbrektsgatan, Stockholm. Principal: C. E. Benander. There are seven teachers and 50 students.

Congregations, Places of Worship, Pastors, etc.:

The First Baptist Congregation. Bethel Chapel (seats 1,000), 48 D, Malmskillnadsgatan. Pastor: Hj. Danielson. Membership, 1,104. S. S. scholars, 400. Members of Young People's Soc., 387. Junior Soc. members, 80.

The Southern Baptist Congregation. Salem Chapel (seats 1,000), 14, Folkungagatan. Pastors: G. Hammarström and Gustaf Gustafson. Membership, 432. S. S. scholars, 800. Members of Young People's Soc., 310. Junior Soc. Members, 150.

The Ebenezer Baptist Congregation. Ebenezer Church (seats 500), 31, Brännkyrkagatan. Pastor: V. Liljeberg. Membership, 487. S. S. scholars, 375. Members of Young People's Soc., 188. Junior Soc. members, 35.

The Fourth Baptist Congregation: The Tabernacle (seats 500), 4, Observatoriegatan. Pastor: Rob. Söderberg. Membership, 750. S. S. scholars, 355. Members of Young People's Soc., 250. Junior Soc. members, 35.

The Fifth Baptist Congregation. Elim Chapel (seats 500), 26, Storgatan. Pastor: Karl Mandell. Membership, 831. S. S. scholars, 300.

The Kungsholmen Congregation. Bethany Church (seats 600), 45, Bergsgatan. Pastor: B. Sörenson. Membership, 489. S. S. scholars, 530. Members of Young People's Soc., 241. Junior Soc. members, 83.

The Eighth Baptist Congregation. Saron Chapel (seats 400), 99, Birger Jarlsgatan. Pastor: D. E. Kaarle. Membership, 213. S. S. scholars, 125. Members of Young People's Soc., 85. Junior Soc. members, 28.

*

The Evangelical Ministers' Union of Stockholm (Stockholms evangeliska predikantförbund) is a society of ministers from different denominations. The Union numbers upwards of one hundred members. Once a month the members meet for a fraternal conference, when an address is given on some important subject, usually followed by discussion.

Chairman: Rev. K. A. Modén.

Die Freikirchlichen Verhältnisse in Stockholm.

Von C. E. Benander.

Die drei führenden freikirchlichen Gemeinschaften in Schweden, welche in den Internationalen Konferenzen vertreten werden, sind: die *Methodisten-Kirche* in Schweden mit einer Anzahl von 17,405 Mitgliedern, der *Schwedische Missionsbund*, mit einer Anzahl von 112,322 Mitgliedern und der *Bund Schwedischer Baptistengemeinden* mit einer Anzahl von 60,216 Mitgliedern. Wir lassen hier einige Daten folgen, welche die Stellung dieser freikirchlichen Organisationen in Stockholm näher darlegen sollen. Die Vorstädte sind hier nicht mitgerechnet.

Die Methodisten-Kirche in Schweden.

Zentralstelle: Majorsgatan 5, Stockholm. Vorsitzender des Missionskomiteés: Pastor Axel Engström, Stocksund.

(Die *theologische Schule* zur Ausbildung von Predigern und Missionaren für die schwedischen Methodisten-Kirche befindet sich in Överås, Gotenburg. Rektor: Dr. J. Julén, Birger-Jarlgatan 65, Stockholm. Anzahl der Lehrer: 4 und der Eleven: 34.)

Der Schwedische Missionsbund.

Zentralstelle: Barnhusgatan 10, Stockholm. Missionsvorsteher: J. Nyrén. Missionsschriftführer: Jakob E. Lundahl und Axel Andersson.

Die *Missionsschule* zur Ausbildung von Predigern und Missionaren für den Schwedischen Missionsbund befindet sich auf Lidingö. Rektor: Cand. phil. Gust. Mosesson. Anzahl der Lehrer: 8, ausserdem 2 Musiklehrer. Anzahl der Eleven: 109.

Der Bund Schwedischer Baptistengemeinden.

Zentralstelle: Döbelnsgatan 12, Stockholm. Vorsitzender der Bundesverwaltung: J. Byström. Missionsschriftführer: K. A. Modén und C. G. Lundin.

Das *Bethelseminar* ist eine Lehranstalt, in welcher die Prediger und Missionare des Bundes Schwedischer Baptistengemein-

den ausgebildet werden. Das Seminar befindet sich: Engelbrektskatan 18, Stockholm. Rektor: C. E. Benander. Anzahl der Lehrer: 7 und der Eleven: 50.

Der Stockholmer Evangelische Predigerverband.

ist ein Zusammenschluss von Predigern der verschiedenen Gemeinschaften. Der Verband zählt etwa 100 Mitglieder. Es werden monatliche Zusammenkünfte veranstaltet auf welchen Vorträge über verschiedene Themata mit anschliessender Aussprache gehalten werden. Vorsitzender: Missionssekretär K. A. Modén.

La Situation des Églises Libres à Stockholm.

Par Mr. C. E. Benander.

Les trois principales églises libres en Suède représentées à la Conférence Universelle du Christianisme Pratique sont les suivantes: l'Eglise Méthodiste de Suède qui compte 17.405 membres; la Société des Missions Suédoises comptant 112.322 membres, et la Mission Baptiste Suédoise, comptant 60.216 membres. Voici quelques détails sur la situation organique de ces églises libres à Stockholm, les faubourgs non compris.

Église Méthodiste de Suède.

Bureau: Majorskatan 5, Stockholm. Président du Comité de la Mission: Mr. le Pasteur Axel Engström, Stocksund.

L'Ecole théologique pour l'instruction des prédicateurs et des missionnaires de l'Eglise Méthodiste Suédoise est située à Överås, près de Gothenbourg. Le recteur en est Mr. J. Julén, Birger Jarlskatan 65, Stockholm. Le nombre des professeurs est de 4, celui des élèves de 34.

La Société des Missions Suédoises.

Bureau: Barnhuskatan 10, Stockholm. Directeur: Mr. J. Nyrén. Secrétaires: Mr. Jakob E. Lundahl et Mr. Axel Andersson.

L'Ecole pour l'instruction des prédicateurs et des missionnaires de la Société des Missions Suédoises est située à Lidingö. Recteur: Mr. Gust. Mœsson, licencié ès lettres. Le nombre des professeurs est de 8, 2 professeurs de musique non compris, et le nombre des élèves se monte à 109.

Mission Baptiste Suédoise.

Bureau: Döbelnsgatan 12, Stockholm. Président de la Direction: Mr. J. Byström. Secrétaires: Mr. K. A. Modén et Mr. C. G. Lundin.

Le Séminaire de Betel est un établissement pour l'instruction des prédicateurs et des missionnaires de la Congrégation des Baptistes. Il est situé à Engelbrektsgatan 18, Stockholm. Le recteur en est Mr. C. E. Benander, assisté de 7 professeurs. Le nombre des élèves est de 50.

*

L'Union des Prédicateurs évangélistes de Stockholm se compose de prédicateurs de différentes congrégations. Cette union compte plus de 100 membres. Elle arrange chaque mois des réunions dans lesquelles sont tenues des conférences sur différents sujets, suivies de discussions.

**Svenska Kyrkans
Diakonistyrelses Bokförlag**

Church of Sweden

Board of Christian Service
Publishing Department



Sole Publishers
of the Authorized Bible Editions of:
THE SWEDISH BIBLE SOCIETY
THE UNITED BIBLE SOCIETIES
THE ROYAL BOARD OF SCHOOLS

Price-list and specimens
free on request

Stockholm.

Stockholm has been the capital of Sweden for the last 700 years. But even as far back as the 11th century a trading centre was situated where the city now stands. Owing to its favourable situation at the outlet seawards of the Lake Mälaren basin — an important district in Sweden from the earliest times, — this settlement was destined to take the first place among Swedish towns. At that time Sigtuna and Upsala were the principal towns of the country. They are situated inland on far-reaching arms of Lake Mälaren. Those towns had been suffering great loss from hostile raids, especially those of Esthonian pirates, and in order to protect them against attacks from the sea, a fort was erected on the island situated where Lake Mälaren disembogues into the Baltic. Around this fort there gradually sprang up a community after the pattern of German towns.

Concerning the origin of the name of the city, tradition relates as follows:— The Sigtuna folk on one occasion, when in danger of attack, hid their valuables in a hollow log («stock»), which was thrown into Lake Mälaren. The log floated ashore at an island («holm»), which was from that circumstance named «Stockholm». That tradition, however, is of little or no value, for historians give us a more plausible explanation of the origin of the name. The narrow waterway separating the island on which the

early Stockholm was built from the mainland was anciently called Stocksund, and hence what could be more natural than that the island should be given the name of Stockholm?

Very little is known of the early history of the city. The first mention of Stockholm as a town is in the 13th century. Its foundations were laid in 1252 by the powerful earl, Birger Jarl, who was the ruler of Sweden from about 1250 onwards. He strengthened the old fortifications »in order to put a lock on the door of Lake Mälaren», realizing the great importance of the place as a bulwark for the important trading places along the shores of Lake Mälaren. During the first two centuries of its existence Stockholm did not spread beyond the compass of the above-mentioned island Stadsholmen, its size being then only two-thirds of that of the »City within the Bridges», as that ancient central part of the town is now called. The ancient town wall, erected in the 13th century, ran somewhat within the lines of the present streets »Västerlånggatan» and »Österlånggatan».

Very soon the limited area within the town walls became inadequate and a new wall was erected outside the outer walls; but the town grew rapidly and the narrow strip of shore outside the new walls was also built upon. During the 15th century, when the country was involved in incessant wars, the development of the town was very slow, but before the end of the Middle Ages the parts of the mainland lying nearest the old city both to the north and the south began also to be built upon. Besides Stadsholmen, the

islands of Gråmunkeholmen (Riddarholmen) and Helgeandsholmen were covered with buildings.

The houses of medieval Stockholm were crowded together within the town-walls with their massive fortifications and were separated from each other by very narrow alleys. In the north-east corner of the island the palace rose straight out of the water, its walls encircling the round tower »Kärnan». From the palace extended low walls — the town walls above mentioned — embracing the city proper. In these walls there were several gates: »Vattenporten», »Skomakareporten», »St. Nikolai» and »Köpmanporten». These gates formed the means of communication between the city and the shore, and outside the walls a network of narrow, crooked passages led down to the harbour. In the centre of the town »Stortorget» — the Great Square — has remained unchanged as to site and name down to modern times. The present Exchange Buildings have replaced the old Town Hall.

Numerous wars and fires have from time to time laid waste the ancient town, and not a single house remains of the old Stockholm of the Middle Ages. The sole memorials of it are to be found in the form of basements, parts of walls, and cellar-vaults in buildings of the »City between the Bridges». The most interesting historical memorial of ancient Stockholm, however, is the network of streets and alleys still to be found here. On the whole, the quaint old streets remain as they were in the 13th century, with the gables of the tall buildings facing the streets and presenting quite a medieval appearance.

During the reigns of the Vasa Kings (1523—1611),

Stockholm preserved its medieval character more or less completely. Many improvements were, however, effected by Gustaf Vasa (1521—1560) and his sons, who endeavoured to promote the development of the city by building-enterprises on systematic lines.

»Norrmalm», the district on the north shore lying nearest to the city, began to be built upon more and more at that period. In the beginning of the 17th century »Norrmalm» was an independent town, sending its own representatives to the »Riksdag». In the 17th century Stockholm grew rapidly and became politically the centre of the country. As several areas in the town had been devastated by fire, a more rational building scheme was inaugurated and the new streets were laid out. The last fragments of the ancient wall encircling the old »City within the Bridges» were pulled down, whereby this old centre became more closely incorporated with the newer suburbs on the mainland to the north and south. The middle of the 17th century is marked by numerous new building-developments, the city being adorned by a number of fine mansions built by the nobility. The most remarkable Stockholm-building of this period is Riddarhuset — The Assembly Hall of the Nobles — in the Dutch Renaissance style. During the last decades of the 17th century, examples of the Italian Renaissance style were built by the famous architects of that day, the two Tessins, father and son.

In 1697 the Royal Palace with its massive tower »Tre Kronor» (Three Crowns), was destroyed by fire. Work on the erection of a new palace was commenced shortly afterwards from designs by Tessin the

Younger. The resulting edifice — the present Royal Palace — is the most beautiful architectural monument of the city. Owing to the numerous wars in which the country was subsequently involved and the consequent lack of funds, the palace was not completed until the middle of the 18th century.

For Stockholm, the beginning of the 18th century was a period of decline, caused by the long wars of Charles XII. The declaration of peace with Russia in 1720 changed the situation and a fresh period of intellectual and cultural development ensued, attaining its climax in the reign of Gustavus III. The latter part of the 19th century, however, brought with it far-reaching alterations in the appearance of the city. A new residential quarter of the city sprang up, especially in the northern and eastern districts; magnificent buildings were erected, e. g. Nordiska Museet (the Northern Museum); new broad streets were laid out, and large parks and gardens gave the city its present beautiful appearance. During the 20th century its further development has been very rapid; many striking buildings, e. g. Stadshuset (The City Hall); Rådhuset (The City Law Courts); Engelbrektskyrkan (The Engelbrekt Church); and Riksmuseet (The State Natural History Museum) have been erected and constitute modern Swedish architecture. At the present day Stockholm possesses about 450,000 inhabitants and the ancient »City within the Bridges» has given place to a modern metropolis.

Within the city boundaries there are no less than 13 large and small islands, notwithstanding the fact that the larger part of the Stockholm of to-day has



KYRKOINREDNINGAR

N. K:s mångsidiga inrednings-
verksamhet inrymmer även vackra
och värdiga kyrkoinredningar.
Våra arbeten i Högalidskyrkan
och Oscarskyrkan i Stockholm
nämnas såsom exempel på vår
kapacitet. Begär kostnadsförslag!



^A/_B NORDISKA KOMPANIET

been erected upon the mainland either to the north or the south. The principal divisions of the city are five in number, viz. (1) »Norrmalm», the largest and busiest section of the city. (2) »Östermalm», one of the newer districts, principally with residential houses. (3) »Kungsholmen», the western part of Stockholm, is situated on an island and has now become the principal administrative centre of the city, several of the important municipal buildings being situated there. (4) »The City within the Bridges», the ancient part of Stockholm, and (5) »Södermalm», situated on the rocky shores of Lake Mälaren and of the arm of the Baltic stretching up to Stockholm. As these shores are rocky and of considerable height, it follows that some of the most beautiful views of the city are obtainable from the streets of »Södermalm». Norrmalm and Södermalm are separated from the City proper by the two waterways, »Norrström» and »Söderström». Across the former a granite bridge unites the City proper and Norrmalm. In Söderström, separating Södermalm from the City proper, it has been necessary to construct a lock spanned by two bridges. Within the boundaries of the city there is the large island of »Djurgården», — a natural park of unique beauty, containing on its western side the famous open-air museum of »Skansen».

A Stroll Through Stockholm.

The most suitable starting-point for a general survey of the finest section of Stockholm is »Gustaf Adolfs Torg», the central square of the city. Opposite the

Square, on the other side of »Norrström», the simple dignified lines of the northern façade of the Royal Palace present themselves to the view, forming an imposing sight, and on the right-hand side of the bridge »Norrbro», the »Riksdag» building, the Swedish Parliament House, is situated. The eastern and western sides of the Square are flanked by the Royal Opera House and »Arvfurstens Palats» respectively. In the background are several large bank edifices. In the centre of the Square there is an equestrian statue of the greatest of Swedish Kings, Gustavus Adolphus, who perished at Lützen in 1632.

From *Gustaf Adolfs Torg Regeringsgatan*, a busy street, runs northward parallel to *Drottninggatan*, one of the oldest and best shopping streets. It traverses the whole of »Norrmalm» and is 1 km. in length. Further westwards the busy thoroughfare *Vasagatan* runs in the same direction as the two streets already mentioned. In this street there are the Central Railway Station, the General Post Office and several large hotels.

Close to Gustaf Adolfs Torg is *Kungsträdgården* — the King's Gardens — a beautifully laid-out park. In the southern part of the park, called Karl XII's Square, there stands a statue of Karl XII (1697—1718). To the left of Kungsträdgården, *Jacobs (St. James') Church* is seen, dating from the 17th century. Proceeding from Kungsträdgården towards Skeppsholmen one notices the large *Grand Hotel* and farther off, occupying the extremity of *Blasieholmen*, which is not now an island but a peninsula, the noble building of the *National Museum*. Blasieholmen is

connected by a long bridge with the picturesque islet of *Skeppsholmen*, on which are the buildings of the Naval depôt.

Near the north end of Kungsträdgården is *Norrmalmstorg*, a large square and a tramway-junction for a number of lines. The busy street of *Hamngatan* leads past the small but pretty *Berzelii Park* to *Nybroplan*, where one notices the striking white marble buildings of the *Dramatiska Teatern*. The two chief avenues of Stockholm, *Birger Jarlsgatan* and *Strandvägen*, branch away from Nybroplan in different directions. The residential quarters of the large district of *Östermalm* are situated northwards and westwards of these two streets. *Birger Jarlsgatan* runs due north-west from Nybroplan and meets *Kungsgatan* at *Stureplan*, an open space from which several streets diverge. *Sturegatan* runs northward along the eastern side of *Humlegården*, the second in size of the parks of Stockholm. In its southern part there is the National or so-called *Royal Library*. At the corner of *Sturegatan* and *Valhallavägen* there is the magnificent *Stadion*, built for the Olympic Games held in Stockholm in 1912. All varieties of sports-meetings are held there in both summer and winter. Near by, the splendid new buildings of the *Tekniska Högskolan* may be seen. One of the new streets of the city, the above-mentioned *Kungsgatan*, connects the eastern and western parts of »Norrmalm». The street was formed by blasting through the lofty ridge of rock *Brunkebergsåsen*. One of the two viaducts, crossing the street, is flanked by two 16-story buildings — the only »skyscrapers» that the city can boast of. *Kungsgatan*

Handarbetets Vänner

Society for Swedish Textile Art and Craft

Subsidized by the Government

Founded in 1874

During

The Universal Christian Conference

Stockholm 1925

August 19—25

Exhibition of Paramenta:

Altarfrontals and cloths, vestments and

all kind of church embroideries

Open weekdays 10—5

12 Kungsträdgårdsgatan 12

Handarbetets Vänner

is linked to *Kungsholmen* by *Kungsbron*, one of the three bridges that connect Kungsholmen with Norrmalm.

The rest of Norrmalm is, like Östermalm, covered with residential blocks. The main thoroughfare is *Odengatan*, running straight through upper Norrmalm from Valhallavägen in the east to *St. Eriksbron*, a bridge connecting Norrmalm with Kungsholmen.

The district of *Kungsholmen* is the centre of the administrative buildings of the city and also contains several important hospitals. At the southernmost point of Kungsholmen on the shore of Lake Mälaren there is the imposing building of the new *Stockholm City Hall* with its high square tower. A little higher up in Kungsholmen the building of the *City Law Courts* is located.

We return to Gustaf Adolfs Torg. South of the Square the »Norrbro» bridge leads across to the »*City within the Bridges*», the northern part of which is occupied by the *Royal Palace*. From *Norrbro* there is a fine carriage-way rising to the north entrance of the Palace (»*Lejonbacken*»). On the south and west side of the Palace the narrow winding streets of the old town commence. From *Österlånggatan*, which extends across the island, a number of alleys lead down to the busy *Skeppsbron* (the Harbour Quay), which runs along the eastern shore, a quay for the numerous steamers that ply across Lake Mälaren or to the Baltic. Immediately behind the Palace (to the south) lies the oldest church of the city, *Storkyrkan*, erected about 1260. At a short distance from this remarkable church a narrow street (Trångsund) leads us to Stortorget,

the oldest square in Stockholm, the scene of the massacre in 1520, when Christian II of Denmark caused 80 Swedish Noblemen to be beheaded. The main thoroughfare of the old town is *Västerlånggatan*, which leads southwards to *Järntorget* (the Iron Square).

Crossing a channel by a small bridge we come to a small island to the west of the old town called *Riddarholmen*. The principal building there is *Riddarholmskyrkan*, a church erected in 1280 in connection with a Franciscan Convent. Its cast-iron fretwork spire is a great contrast to the old grey houses and palaces situated around the old church. In the square outside the church we see a statue of Birger Jarl, the founder of Stockholm.

From the summit of the rocky walls of *Södermalm* one has a magnificent view over the harbour and far out over the city. Despite the fact that this district of Stockholm is not very interesting for the tourist, it should nevertheless not be neglected. A passenger-lift, *Katarinahissen*, is available to the top of the cliffs and the short walk to *Fjällgatan* yields the finest possible panorama of the city.

General information.

Railway Stations.

The Central Railway Station for all long-distance trains and south-bound local trains. Here are to be found a customs-office for incoming registered luggage from abroad, a postal-telegraph office, cloak-rooms. and an excellent restaurant.

The Local Service Station at *Norra Bantorget* for north-bound local trains.

The Östra (East) Station for the Djursholm electric service (start and arrival at Engelbrektsplan) and for the Stockholm—Roslagen railway.

The Saltsjöbanan Station, Stadsgården, for the electric service to Saltsjöbaden. Ferries from Karl XII's Square run in connection with all trains.

Landing-Places for Steamers.

Skeppsbron and Norra (North) Blasieholmshamnen for steamers from the Baltic.

Riddarholmen for Göta Canal Steamers. Steamers plying to the Skärgården and to harbours on Lake Mälaren moor at various quays: *Riddarholmen*, *Södra Blasieholmshamnen* and *Munkbron*, etc.

(See advertisements in the daily papers.)

Tourist Offices:

Statens Järnvägars Resebyrå (Travel-office of the Swedish State Railways), Vasagatan 1, open 9 a. m.—6 p. m., Sundays 10 a. m.—3 p. m. Branch Office at the Nordiska Kompaniet Stores, Hamngatan 18—20.

Nordisk Resebyrå (Northern Tourist Office), in the Opera House Buildings. Open weekdays 9 a. m.—6 p. m. Branch Office at the Grand Hotel.

Svenska Turistföreningen (the Swedish Touring Club), Norrlandsgatan 16. Open: weekdays (except Saturday) 10 a. m.—5 p. m.; Saturdays, 10 a. m.—2 p. m.

Bennett's Resebureau, Vasagatan 8. Open weekdays 9 a. m.—5 p. m.

DO NOT FORGET
YOUR FRIENDS
AT HOME

BUY
THE BEAUTIFUL ALBUM
SCANDINAVIA

SWEDEN, DENMARK, NORWAY, FINLAND

With about 275 reproductions

Price:

Cloth-bound Kronor: 19:—

Half-bound » 25:—

VISIT

The Leading Bookshop and Art Galleries

C. E. Fritze Ltd.

By Appointment to H. M. the King.

Fredsgatan 2

Stockholm

Kungl. Automobilklubbens Resebyrå (The Tourist Office of the Royal Automobile Club), Nybrogatan 3. Open weekdays 9 a. m.—5 p. m.

Foreign Legations.

United States of America, 7 A, Strandvägen; *Argentine Republic*, 35, Kommendörsgatan; *Austria*, 35 B, Engelbrektsgratan; *Belgium*, 5, Linnégatan; *Chili*, 7 C, Strandvägen; *China*, 6, Alberget, Djurgården; *Czechoslovakia*, 7 B, Strandvägen; *Denmark*, 21, Villagatan; *Estonia*, 47, Strandvägen; *Finland*, 5 B, Strandvägen; *France*, 28, Narvavägen; *Germany*, 2, Hovslagargatan; *Great Britain and Ireland*, 8, Laboratoriegatan; *Greece*, 24, Drottninggatan; *Holland*, 9, Blasieholmstorg; *Hungary*, 32, Narvavägen; *Italy*, 12 Karlplan; *Japan*, 25, Strandvägen; *Latvia*, 24, Birger Jarlsgatan; *Lithuania*, 67, Strandvägen; *Norway*, 59, Strandvägen; *Poland*, 32, Narvavägen; *Roumania*, 5, Linnégatan; *Russia*, 31, Sveavägen; *Spain*, 11, Blasieholmstorg; *Switzerland*, 11, Blasieholmstorg; *Turkey*, 6, Birger Jarlsgatan.

Consulates.

U. S. A., 28, Kungsgatan; *Argentine*, 6, Kaptensgratan; *Austria*, 7 c, Strandvägen; *Belgium*, 18, Skeppsbron; *Bulgaria*, 9, Malmskillnadsgatan; *Chile*, 3, Dalagatan; *Czechoslovakia*, 5 B, Blasieholmshamnen; *China*, 8, Narvavägen; *Denmark*, 21, Villagatan; *Finland*, 8, Väpnaregatan; *Estonia*, 2, Fredsgatan; *France*, 28, Narvavägen; *Germany*, 2, Hovslagargatan; *Great Britain and Ireland*, 61, Strandvägen; *Greece*, 13, N. Blasieholmshamnen; *Italy*, 34, Skepps-

bron; *Japan*, 25, Strandvägen; *Holland*, 3, Norrmalmstorg; *Hungary*, 38, Smålandsgatan; *Latvia*, 24, Birger Jarlsgatan; *Mexico*, 31—33, Kungsgatan; *Norway*, 7, Brännkyrkagatan; *Poland*, 32, Narvavägen; *Portugal*, 3, Drottninggatan; *Roumania*, 4, Warendorffsgatan; *Russia*, 31, Sveavägen; *Spain*, 12, Vasagatan; *Turkey*, 6, Fredsgatan; *Yugo-Slavia*, 62, Birger Jarlsgatan.

Post Offices.

General Post Office, Vasagatan 28—34, (open day and night, Sundays, 9—11 a. m., 1—4 p. m.). Branch Offices, (open on weekdays 9 a. m.—7 p. m., Sundays 9—11 a. m., 1—2 p. m.), Lilla Nygatan 6, Sveavägen 31, Högbergsgatan 40, Linnégatan 9—11, Odengatan 58, Mästersamuelsgatan 3, Kungsholmsgatan 32, Renstjärnasgatan 16, St. Eriksgatan 21, Riddaregatan 47, Gustaf Adolfs Torg 18, Hornsgatan 71, Birger Jarlsgatan 90, Ringvägen 100, Karlbergsvägen 52. Receiving Office at the Nordiska Kompaniet Stores, Hamngatan 18—20.

Telegraph Offices.

Central Telegraph Office, Skeppsbron 2, (open day and night). Branch Offices in different parts of the town, (open on weekdays 9 a. m.—9 p. m., Sundays 9 a. m.—9 p. m.), Drottninggatan 96, Jakobsbergsgatan 24, Karlavägen 53, Karlbergsvägen 8, Nybrogatan 6, Rådhuset—Scheelegatan, Södermalmstorg 26, Vasagatan 10. Receiving-Office at the Nordiska Kompaniet Stores, Hamngatan 18—20.

Telephones.

Stockholm has a very extensive telephone system. Public telephones are to be found at all telegraph

offices, in all hotels, restaurants, cigar-shops, newspaper shops and kiosks.

*Information with regard to the use of Swedish
Telephone-apparatuses.*

If you want a conversation on the telephone, just lift off the receiver, whereupon you will get an answer from the telephone-station. The required number is called for by repeating the different figures one by one successively. Some numbers are to be preceded by the name of the telephone-station of the particular district (for information as to this, refer to the telephone-directory). If the particular number you require is disengaged, you will hear one signal only from the telephone-station; if not, you hear »upptaget» (engaged). If you get a telephone-call, you should reply »Holloo!» or give your own telephone-number. When you have said all that you want to say, you replace the receiver.

Banks.

Sveriges Riksbank (the National Bank of Sweden). Helgeandsholmen, at the back of Parliament House. *Svenska Handelsbanken*, Kungsträdgårdsgatan 2 B, and Arsenalsgatan 11, (18 branch-offices). *Skandinaviska Kreditaktiebolaget*, Gustaf Adolfs Torg 22—24, (13 branch offices). *Stockholms Enskilda Bank*, Kungsträdgårdsgatan 8, (9 branch offices). *Göteborgs Bank*, Brunkebergstorg 16—20, (8 branch offices).

For exchange of money the following offices are recommended: The Central Railway Station; Grundström, Drottninggatan 27 and Hamngatan 14; Alin,



IN THE STRAIT OF MAGELLAN

there is a rocky, uninhabited island upon which stands a lighthouse. In daylight the island speaks its own warning to navigation but, as heavy clouds gather or darkness approaches, the light automatically appears in the lighthouse.

The device which controls the automatic lighting and extinguishing of the light is called the Sunvalve, a part of the lighting system known and respected all over the world under the name of the AGA-SYSTEM, for illuminating lighthouses, buoys and aeronautical lights operating automatically in every quarter of the globe and manufactured by

GASACCUMULATOR
STOCKHOLM

Also manufacturers of apparatus for railway-car and house lighting, flashlight apparatus for railway crossing signals, locomotive lighting, searchlights, signal lanterns and apparatus for autogenous welding and cutting.

Gustaf Adolfs Torg 18; Stockholms Växelkontor, Drottninggatan 3; Svea, Kungsgatan 53.

Principal Stores.

Nordiska Kompaniet, the largest stores in Stockholm, Hamngatan 18—20; Sidenhuset, Regeringsgatan 32; Paul U. Bergström, Drottninggatan 72—78; Meeths, Drottninggatan 63; Militärekiperingsaktiebolaget, Norrmalmstorg. Textiles and Art Needlework: Handarbetets Vänner, Kungsträdgårdsgatan 12; Svensk Hemslöjd, Biblioteksgatan 12; Bikupan, Malmkillnadsgatan 30, (Swedish Arts and Crafts, Domestic Handiwork). Jewellers: K. Andersson, Operahuset; Hallberg, Drottninggatan 6; Guldsmedsbolaget, Hamngatan 82. Booksellers, Stationers: Fritze, Fredsgatan; Nordiska Bokhandeln, Drottninggatan 7—9; Nordiska Kompaniet, Hamngatan 18—20; Sandberg, Sturegatan 8; Evangeliska Fosterlandsstiftelsen, Mästersamuelsgatan 42; Libraria, Regeringsgatan 23. Glass, Pottery, China etc., Nordiska Kompaniet; Rörstrands Show-rooms, Biblioteksgatan 10; Gustafsbergs Show-rooms, Regeringsgatan 5; Svenska Kristallglasbruken, Birgerjarlsgatan 20; Skandinaviska Reseeffektfabriken, Malmkillnadsgatan 30; Gahm, Drottninggatan 26, Kungsgatan 58.

Theatres.

The Royal Opera (officially: The Royal Theatre), The Royal Dramatic Theatre and several others. Stockholm has also about 80 cinemas, many of them noteworthy for their luxurious and comfortable ap-

pointments. Most of the theatres and cinemas are closed during the summer.

Sights.

The Royal Palace (tramway lines: 1, 2, 4, 5, 6, 10). Parts of the palace are open to the public: the State Rooms and the Guest Rooms, second floor and the apartments of the late King Oscar and Queen Sophia; open weekdays, 10 a. m.—3 p. m., Sundays, 1—3 p. m.

The palace was built during the period 1690—1754, by the famous architect Nicodemus Tessin, almost on the same spot where the ancient castle of the 13th century, »Tre Kronor» (Three Crowns) was situated. It was erected in the Italian Renaissance style and the models were ancient Roman palaces. The palace forms a huge square, 130 m. in breadth and 140 m. in length, enclosing a large courtyard. Its eastern wings flank a small garden, *Logården*. The palace contains large and valuable collections of objects of art, valuable Gobelin tapestries, paintings and fine pieces of furniture etc. From the south façade a fine archway leads to the *Royal Chapel* and to *Rikssalen* (the State Hall), where the ceremony of opening the »Riksdag» (Parliament) takes place.

The Parliament House (Riksdagshuset), (tramway lines 1, 2, 4, 5, 6, 10) built 1898—1905 on an island (Helgeandsholmen) in Norrström and situated near the Royal Palace. *Riksbanken* (National Bank of Sweden) at the back of the Parliament House.

The Assembly House of the Nobles, (Riddarhuset), (tramway lines 1, 3, 4, 9). The Assembly Hall may be seen on application to the porter. This place, where

the meetings of the Nobility were held, was designed in the Dutch Renaissance style by S. and J. de la Vallée and completed in 1674. It is undoubtedly the most beautiful 17th century building in Stockholm. In front of the palace there is a statue of Gustaf Vasa, one of the most distinguished of the Swedish Kings (1523—1560).

The Riddarholm Church (tramway lines 1, 3, 4, 9). Hours: Weekdays and Sundays, 1—3 p. m. The church was erected in 1280 in connection with a Franciscan Convent. Since Gustavus Adolphus (obit 1632) all Swedish rulers have been buried here, with the exception of Gustavus's daughter, Queen Christina. Many of the country's earlier kings are also interred here and there are several mortuary chapels belonging to noble families. No church-services are held except in the case of Royal obsequies.

The City Hall (Stadshuset), Hantverkaregatan (tramway lines 2, 4). Shown to the public on weekdays 10 a. m. One of the principal sights of modern Stockholm, splendidly situated on the shore of Lake Mälaren. This magnificent building was designed by Ragnar Östberg and completed in 1923 at a cost of seventeen million kronor. Its ground plan is a large rectangle enclosing two courts of which the smaller, called the »Blue Hall», is roofed in. The larger, called »Borgargården» (the Citizens' Court), is constructed on one side with open arcades, which give a fine view over Lake Mälaren. Between the building and the lake there is a small garden. Besides State Rooms the building provides accommodation for the Stockholm municipal authorities. The

EKEGÅRDHS

GREVTUREGATAN 24 A
S T O C K H O L M

L u n c h à k r. 2.50

Diner à kr. 3.50—5.—10.—

Souper à kr. 3.50—5.—

Dessutom á la Carte till facila priser

Musik

dagligen av Fred Keyds Wienerorkester



TREVLIG SOMMARVERANDA
FIVE O'CLOCK TEA 3—5 E. M.
FESTVÅNINGEN REKOMMENDERAS
BESTÄLLNINGSTELEFON 725 11

largest room is the »Golden Hall» (45 m. in length, 18 m. in breadth, and 16 m. in height) with walls of mosaic-work. The mighty square tower (100 m. high) at the south-east corner of the building is decorated with a sculptured group of St. George and the Dragon. The bells of the tower chime forth a melody daily at 12 a. m. and 6 p. m.

The City Law Courts (Rådhuset), completed in 1915, form a large building with a massive square tower. The style is simple, though somewhat heavy; it was designed from earlier Swedish architectural models.

The Exchange (Börsen), Stortorget, (tramway lines 1, 3, 4, 9). Erected 1776. The building belongs to the Swedish Academy. It contains the Academy's Nobel Library as well as the Exchange Hall, the centre of the business-life of Stockholm.

Museums and Collections.

The National Museum (Nationalmuseum) (tramway lines 1, 2, 4, 5, 6, 10) consists of three chief departments: (1) The section of Art Handicraft and (2) the Picture Gallery, open weekdays (except Mondays) 10 a. m.—4 p. m. Sundays 1—4 p. m.

(3) The historical section, open weekdays (except Mondays) 12—3 p. m. Sundays 1—3 p. m.

The museum is beautifully situated on the Norrström opposite the Royal Palace. The stately building is in the Venetian Renaissance style — architect F. A. Stüben of Berlin.

The historical section on the ground floor of the museum is one of the richest and most important of its kind in Europe. The archaeological section is

especially well represented by interesting specimens of all periods. One hall, »Kyrksalen», embraces chiefly collections of objects of ecclesiastical art from the Middle Ages.

The first floor of the building contains the handicraft collections with valuable examples of both Swedish and foreign glassware and porcelain, furniture and textiles of different periods. This floor embraces an interesting collection of Egyptian antiquities and of sculptures from antique models.

The top floor contains the valuable picture gallery and a beautiful collection of marble busts. Besides the representative collection of Swedish art, including examples of the most prominent modern painters, this section contains a rich display of foreign art, especially Dutch and French paintings.

The Northern Museum (Nordiska Museet), Djurgården (tramway-lines 2, 7, 11). Open weekdays 11 a. m. — 4 p. m. Sundays 1—4 p. m. A magnificent building close to the Djurgårds-bridge. The Great Hall rising through 3 stories of the building, contains the collections of the Royal Armoury — the chief historical collection in the country with many a trophy of great interest. The exceedingly rich ethnographical collections of the museum give the visitor a good idea of the culture and daily life of the northern countries in different ages. The most important section of all is the Swedish peasant section, representing the life of the peasantry in Sweden.

This section is arranged according to provinces and contains room-interiors, dresses, furniture, working-implements, etc. — in fact everything belonging to the

interior of a Swedish peasant farm. On the third floor there are collections illustrating the life of the richer and cultured classes arranged in chronological order.

Skansen, Djurgården (nearest tramway lines 2, 7, 11, but only 7 going beyond the Djurgårds-bridge to the entrance). Open daily, 10 a. m.—8 p. m.

The open-air museum of *Skansen* is situated in an extensive Natural Park upon a hill commanding a fine view of the town. In this beautiful park the founder of the Northern Museum, Dr. A. Hazelius, has created one of the principal sights of Stockholm. *Skansen* certainly illustrates the history and life of Sweden, and possesses several of the characteristic features of a Swedish landscape. The historical section of this open-air museum embraces a number of old peasant houses and farms from various provinces of Sweden, representing different periods. They give the visitor a good idea of the life of the Swedish peasants of olden time. We also find here a small wooden church (dating from the 17th century), in which divine service is frequently held, as well as two fine old belfries, and an interesting Lapp-encampment, inhabited during the summer by nomadic Lapps, etc. Among other things the summer house of Emanuel Swedenborg is of great interest.

In the old farmhouses and out of doors the visitor encounters men and women wearing the picturesque and gaily-coloured national costumes that were once common in the different country-districts. In summer-time national dances and games are performed to old-time melodies played on native instruments.

This section is supplemented by a zoological section,

Allt som tillhör

D A M-,

B A R N - O C H B A C K F I S C H -

*ekiperung
köpes fördelaktigast*

RIKHALTIGASTE
U R V A L

hos

L Ä G S T A
P R I S E R

MEETHS

49 KUNGSGATAN 63 DROTTNINGGATAN

Alle zur Aussteuer von

D A M E N -,

K I N D E R N - U N D B A C K F I S C H E N

*benötigten Artikel
kauft man am vorteilhaftesten*

REICHALTIGSTE
A U S W A H L

bei

B I L L I G S T E
P R E I S E

MEETHS

49 KUNGSGATAN, 63 DROTTNINGGATAN

S T O C K H O L M

which contains chiefly such animals as live in a Northern climate.

From *Skansen's* prospect tower, »Bredablick», may be had a splendid view of the city and the surrounding country. Also from the terrace at Solliden the visitor has a wonderful panorama over the harbour and the southern parts of the city. Within the grounds of the park several restaurants are situated and during the summer there is an open-air theatre.

The Biological Museum, close to Skansen (open daily, from 10 a. m. to dusk). The museum contains a large collection of mammals and birds of the Scandinavian fauna arranged as a panorama, with a painted background by the prominent Swedish artist, Bruno Liljefors. The animals are arranged and represented in a life-like manner.

The State Natural History Museum, forming a part of the so-called »City of Science» at Frascati (about 15 minutes ride by electric train from Stockholm — Engelbrektsplan (also bus-connection). Open, Wednesdays and Saturdays 12—3 p. m. Sundays 1—3 p. m. Other times on application to the porter. In its new, imposing buildings the museum contains very valuable zoological and mineralogical collections. Especially Scandinavia and the Arctic regions are richly represented. A special building near the museum contains a botanical section.

Close to the museum are the *Bergian Gardens*, an interesting botanical-garden.

The Royal Library (Kungl. Biblioteket), beautifully situated in Humlegården (tramway lines 1, 2, 5, 6, 10, 11). The exhibition-room is open weekdays 11 a. m.—

4 p. m. The library contains about 400,000 volumes and 11,000 MSS. Among its treasures are several valuable manuscripts from the Middle Ages, among which the Codex Aureus from the 6th century (a Latin version of the Gospels on parchment) is of great interest; *Gigas Librorum*, called the Devil's Bible, captured during the Thirty Years' War is renowned for its size.

Besides the above-mentioned museums, Stockholm possesses various smaller special collections: The Artillery Museum, the Post Office Museum, the Musical History Museum, the Railway Museum, the Naval Museum, etc.

Cultural and Social Institutions in Stockholm.

With regard to *intellectual and social culture* Stockholm ranks high, and as the capital of the country it may be regarded as the centre of the intellectual life of Sweden.

As regards education it is a well-known fact that Sweden occupies a very high place and, as a matter of fact, there are no illiterates in the country. Stockholm possesses magnificent, up-to-date primary schools in which instruction is provided for children of the working-classes. All education is practically free and available for all without any restrictions. The primary-school organization of Sweden is one of the most efficient in the world and has become the model for many schools in foreign countries. The latest primary school building in Stockholm, the »Högalidsskolan», is one of the sights of the city.

The present system of elementary and secondary schools may be understood from the following diagram:

Latin Gymnasium	}	Matriculation
Real Gymnasium.....		(Studentexamen)

Girls' Secondary School (8 classes).

Modern School Independent	}	Modern School
Communal Intermediate School		Examination. (Realskol-examen).

Elementary School.

Higher Elementary School	}	
Continuation School		
Apprentice School... ..		
Trade School		Preparation for
One-year Commercial School		Practical Work
Schools of Domestic Economy		in Trade,
		Industry, Commerce, Farming,
People's High School		and
(Agricultural School).		Domestic
		Work.
Technical Trade School.....	}	
Technical Gymnasium		
Commercial Gymnasium		

A great number of *State-conducted* secondary or High-schools for boys and many private High-schools for girls provide secondary education and prepare their pupils for the universities. Their courses terminate with a matriculation examination (studentexamen), which entitles those who have passed it to matriculation at the universities and is the condition



BERNS' SALONGER

The biggest Summer-Restaurant in Stockholm
 Splendid situation in the
 Berzelii Park

LUNCH, DINNER & SUPPER

Moderate Prices.

Refreshments & Tea in the Garden

Every day Concert

Military band & Stringorchestra

for admission to various higher colleges. A great number of the high schools for girls lead up to this matriculation examination.

Children who wish to continue their education after the elementary school stage may enter a Higher Elementary School. The tuition is free of cost. The final examination of these schools, known as the »real-skolexamen» — entitles those who pass it to take the postal and telegraph training courses, appointments in the State Railway and so on. The Continuation Schools are connected with the Technical Schools arranged for those employed in industry, trade, commerce or domestic work. The school age in Sweden is from 7 to 14.

Stockholm is the seat of a number of educational institutions that prepare for the higher professions. The Stockholm University College (Högskolan) with but two faculties (Philosophy and Law) is of high standard. The principal technical high-school in Sweden, the Royal College of Technology, with a fine new building in Vallhallavägen, is one of the most up-to-date of its kind in Europe. The principal medical school in the country is the Caroline Institute, Kungsholmen; other colleges in Stockholm are the Institute of Dentistry, the Pharmaceutical Institute, and the University of Commerce, as well as Military and Naval Colleges and a Central Gymnastic Institute. The Fine Arts are represented by the Academy of Music and the Academy of Liberal Arts.

Stockholm possesses a number of learned and scientific societies, chief of which is the Swedish Academy, founded by Gustaf III in 1786 on the model of

the French Academy, and the Royal Academy of Science, dating from 1739. There is also the Nobel Institute, which has done so much to direct the attention of other countries to Sweden. This Institute was established by the will of the late Alfred Nobel, who gave the whole of his fortune (more than 30 million kronor) to a fund, the interest of which is to be paid out to those who during the years immediately preceding have made the most important discovery or improvement in the domain of literature, chemistry, physics and medicine. The 5th part of the yearly interest is given to those who have done most to promote the »fraternity of nations» by a committee nominated by the Norwegian Storting. The other prizes are awarded by the Academy of Science, the Caroline Medico-Surgical Institute, the Swedish Academy, all in Stockholm.

The city is well provided with libraries for the benefit of popular education. The most important of these is the Royal Library (Kungl. Biblioteket), situated in the Humlegård Park. Stockholm possesses other valuable libraries, the most important of which are those of the Royal Academy of Science and of the Nobel Institute, the latter containing a very rich collection of foreign literature.

The medical institutions of Stockholm are up-to-date and of an exceedingly high standard. There are several large hospitals, the following being of chief interest: Sabbatsberg, Serafimerlasarettet, and Sofiahemmet.

Among the social institutions of the city, the following are of note: Eugeniahemmet — for disabled

children —, The Blind School at Tomtebodavägen, The Institute for Deaf and Dumb at Manilla, The Foundling Hospital, etc., The Deaconess Institute, where deaconesses are trained. Every parish has a home for aged people and industrial schools for children of the lower classes.

Excursions.

It is not only the city itself that has been so widely praised for its charm; the surroundings of Stockholm have also contributed in no small degree to its reputation as a beautiful city. Owing to its situation between Lake Mälaren and the Baltic, Stockholm affords a variety of interesting excursions by steamer and the numerous picturesque white-painted steamers that ply on the waterways in all directions form one of the characteristic features of the city and its surroundings. The wooded, smiling shores of Lake Mälaren with their idyllic little towns and historical castles as well as the extensive archipelago, the so-called »Skärgård», with numerous beautiful summer-villas dotting the shores of its sounds and bays, are attractions of the most interesting kind to the tourist.

I. The Nearest Environs.

Haga (tramway line 15 — or autobus — about 20 minutes). Royal palace, beautifully situated on Brunnsvikens island and surrounded by an extensive park. On a little promontory in the Lake is a burial place for members of the Royal family.

Ulriksdal (autobus from Odenplan; by train to Ulriksdal-station (20 min. walk to the palace); steam-

Good and cheap Meals

at the following Temperance Restaurants in
Stockholm:

S:ta Klara

71 Mästersamuelsgat. 71

Engelbrekt

8 Roslagsgatan 8

Cyrus

43 Nybrogatan 43

Gustaf Vasa

51 Upplandsgatan 51

Alexander

2 Smålandsgatan 2

S:t Erik

47 S:t Eriksgatan 47

Gustaf Adolfshallen

68 Västerlånggatan 68

Birger Jarl

73 Folkungagatan 73

Breakfast and Lunch 8,30 a. m.—1,30 p. m.

Dinner 1,30—7 p. m.

Supper 7—11,30 p. m.

No tips.

No spirits.

launch from Stallmästaregården). Royal palace, erected in the middle of the 17th century, in lovely surroundings, a little north of Haga.

Djursholm (45 min. by electric train from Engelbrektsplan or Östra station). A beautiful villa-town, with a fine situation on the shore of Värtan. During the winter a favourite resort for all kinds of winter sports.

II. The »Skärgården» (Archipelago).

Saltsjöbaden (1/2 hour by electric train from Stadsgården or 1½ hours by steamer). Fashionable residential suburb and well-known health-resort, beautifully situated on a bay of the Baltic. The new and interesting church was designed by F. Boberg. The steamer-route to Saltsjöbaden runs through some of the most beautiful parts of the archipelago and is highly recommended. The passage through the narrow and extremely pretty sound, Skurusund, crossed by the largest concrete high-road bridge in the world, is of great interest. Saltsjöbaden is a favourite resort for all kinds of sports both in summer and winter.

Vaxholm (1¼ hours by steamer) a beautiful little seaside town close to an old fort of the same name. The boat-trip to Vaxholm affords a splendid idea of the beautiful scenery in the »Skärgården».

Dalarö (about 3 hours by steamer or by train to Saltsjöbaden, whence 1½ hours by steamer). A much frequented seaside-resort in the outer archipelago.

III. Lake Mälaren.

Drottningholm (steamers several times a day from Riddarholmen, about 50 minutes). *Drottningholm* is the finest of the Royal summer residences. It is situated on an island in Lake Mälaren. The present palace was erected in the middle of the 17th century and the plans were made by Tessin the Elder. The interior of the palace is richly decorated and contains many valuable objects of art, among which may be mentioned a number of valuable tapestries presented to Gustav III by Louis XV. Beyond the garden, which is arranged in the old French style, is an extensive park in which arises the »China Slott», a pagoda, partly rococo, partly Chinese. Another building, containing the theatre of Gustav III, is now a museum.

Gripsholm (3½ hours by steamer or 2½ hours by rail to Mariefred) is the most interesting castle in Sweden from a historical point of view. The present castle was erected in the 16th century on an island in Lake Mälaren, on the site of an old medieval castle, and has been the scene of many historic events. The large collection of furniture of the period in the many stately rooms of the castle gives Gripsholm the character of an historical museum. The picture gallery comprises no less than 1900 portraits.

Sigtuna (steamer from Riddarholmen to Sigtuna, 3½ hours, or by rail to Märsta on the Stockholm—Upsala line, whence by motor to Sigtuna). One of the oldest towns of Sweden and formerly one of the richest and most powerful, possibly dating as far back as the year 900. Sigtuna is nowadays an insignificant

but very picturesque little town on a bay of Lake Mälaren with some interesting ruins of churches, dating from the eleventh century. The so-called »Sigtuna-institution», intended »to support voluntary work for Lutheranism and religious culture in Sweden», is an interesting feature of the place.

Skokloster or Skogkloster, »forest-monastery» (4 hours by steamer) a stately castle ornamented with four towers, built in 1649 by a famous Swedish field-marshal, who filled it with the spoils of the Thirty Years' War. It contains exceedingly rich collections of furniture, portraits, costly tapestries, weapons, etc., the collection of weapons being considered the largest private collection in the world. This castle thus affords quite a museum of that epoch.

Uppsala (1 hour by rail, about 6 hours by steamer, passing Sigtuna and Skokloster), is the oldest and most important university town of Sweden. It was the chief centre of the ancient kingdom and the seat of royalty long before Stockholm was founded. Uppsala is the residence of the Archbishops of Sweden, who have resided there since 1270. The university of Uppsala was founded in 1477. The chief sight of the town is the Cathedral, the largest church in Sweden, dating from the 13th century and erected in the Gothic style. It contains several tombs of Swedish kings, and many famous Swedes, including the great botanist Carl von Linné and Emanuel Swedenborg, are buried here. Other interesting buildings of the town are the old castle, a huge building in red brick with a commanding position on a height; the University Building, the University Library (Carolina

Restaurant
Operakällaren
 STOCKHOLM

IN THE OPERA HOUSE



One of the largest
 and most renowned restaurants
 of Stockholm with glass-verandahs and
 terraces, facing the Royal Palace
 and the lovely harbour.

Luncheons, Dinners and Suppers
 at various fixed prices and à la Carte.

Special menus at moderate prices for
 the participators the Universal
 Christian Conference.

Breakfasts on the
Operaterrassen
 Concert every evening

NO VISITOR SHOULD FAIL TO VI-
 SIT THIS FAMOUS RESTAURANT.

Rediviva), the largest library in the country. Its chief treasure is the Codex Argenteus, a translation of the four gospels into the Gothic language by Bishop Ulfilas (fourth century).

Gamla Upsala (4 km. north of the town) has a church dating from the 12th century and three large barrows called »Kungshögar» (Kings' mounds) dating from the Iron Age.

THE NORTHERN MUSEUM

Historical Collections
and Royal Armoury

SKANSEN

OPEN AIR MUSEUM

Country Church & Old Farmhouses
Peasant Cottages

ZOOLOGICAL GARDEN

Högloftet and Nyloftet are
recommended for bigger and
smaller parties. Accomodation for 15—500 persons



DE FÖRENADE SPETSFABRIKERNAS
FÖRSÄLJNINGSLOKAL
UNITED LACE MANUFACTURERS' STORE

13 Grevturegatan 13

• Corner Entrance •



Speciality:

Laceworks and Embroideries.

Large assortment of
Swedish Vadstena Laces, Motives,
Lace Table Cloths,
Collars and Altar Laces.

Marriage outfits
made to order.

All orders receive
prompt attention.

On parle français. English spoken. Man spricht deutsch.





Södermanlands Enskilda Bank

Unlimited liability of Shareholders.

18, REGERINGSGATAN, STOCKHOLM

Ecclesiastical Textile Art in Sweden.

By *AGNES BRANTING.*

The Swedish churches had from their earliest days a great store of ecclesiastical textiles. To-day many have been destroyed, but we have still a representative collection from the 13th century to modern times. In the Middle Ages part of the work was brought into the country, during the 13th and the 14th centuries from Italy, England and France, and during the 15th century also from Flanders and Germany. Another part was of Swedish origin. During the time of the Reformation the churches received new vestments only rarely, as when Upsala Cathedral was presented with magnificent cope of richly embroidered Florentine silk on the occasion of the pompeous coronation of Eric XIV in 1561. Vestments were, however, owing to the liturgical interest of Archbishop Laurentius Petri, freely used in the churches.

During the 17th century the medieval textiles fell into disuse. In their stead new ones were introduced, often made of very costly material, as Polish and Turkish embroideries, Oriental and Florentine brocades, etc. and with profane ornamentation such as, for instance, the coat-of-arms of the donor. In spite of this profane element the vestments from this period are still both artistic and decorative. After this the artistic quality disappears and no trace of it is left in the ecclesiastical textiles of the 19th century made as they were of plain black or red velvet trimmed with silver or gold ribbons. At the end of the



*Mitre (front). Embroidered with silk, gold, and pearls.
XIV Century. Västerås' Cathedral.*

19th century endeavours were made to bring about a better state, and at present the ecclesiastical textile art has reached a very high level.

The oldest ecclesiastical textiles of Swedish origin were made by women in the homes or in the nunneries of Vadstena, Vreta, Askeby, and Sko. Especially the Vadstena work had great artistic value and was used in many places, including the cathedrals of Linköping and Skara. The renaissance in our time is also carried out by Swedish women. Pioneers in this field of work are the Deaconess Institute at Ersta, the Handarbets Vänner, the Libraria Co., and the Studio Licium (Agnes Branting), all in Stockholm. In saving and preserving old and valuable textiles the society »Pietas» has done excellent work.



L I C I U M
AGNES BRANTING
STUDIO

ECCLESIASTICAL ART

BIRGER JARLSGAT. 18 : STOCKHOLM
ENTRANCE FROM THE YARD

OPEN 10 A. M.—4 P. M.

Café Tysta Mari

STOCKHOLM

26 Regeringsgatan 26

Telephone: Norr 70 89



Breakfast

LUNCH

Dinner à la carte

Refreshments

Highly recommended

DIRECTION: *John Lönnqvist*

Hôtel Excelsior

35 Birger Jarlsgatan 35

First Class

Hôtel
&



Non-alcoholic

Restau-
rant

(Proprietor Y. M. C. A.)

Rooms from 5 kr. upwards
+ 10 % for service.

MORNING PRAYER

Breakfast 1,15—1,80 kr.

Lunch 1,30—1,90 kr.

Dinner 1,90—2,40—3,15 kr.

No tips!

The Swedish Committee.

LOCAL COMMITTEE:

Pastor Primarius Dr. Nils Widner,
Chairman.
General Olof Malm.

Major Anders Sjöstedt, **Cashier.**
Professor Yngve Brilioth.
Secretary: Rev. K. A. Modén.

BUREAU ON LIFE AND WORK:

Address: Musical Academy, Stallgatan 9, Telegraphic address: Life-work, Telephone address: Life and Work.

Head: General Olof Malm.
Secretaries: Rev. K. A. Modén.
Rev. A. O. T. Hellerström.
Assistant: Secretary A. Bildt.
Assisting secretaries: Miss Stina Bre-
denberg, Miss Brita Bergström.

1. ACCOMMODATION SECTION:

Head: Rev. Gustav Kyhlberg.

Assistant: Mrs. H. Vogeler.

2. PRESS SECTION:

Head: Councillor E. Henrikson.

Assistant: Director Hans Leander.

3. INFORMATION SECTION:

Head: Rev. Arnold Werner.

Assistant: Mr. Holger Nilsson.

4. EXCURSION SECTION:

Head: Captain Paul Isberg.

5. ENTERTAINMENT SECTION:

Head: Major And. Sjöstedt.

Leader of the Guides: Consul-General G. Horn af Rantzien.

CONFERENCE OFFICES AND HALLS.

The Musical Academy. Address: Stallgatan 9 and Norra Blasieholmshamnen 11. **Manager:** Mr. A. R. Nordvall.
Assistants: Director Otto Björkman.
Colonel C. Engström.

The Blasieholm Church, Address: Blasieholmsgatan 5.
Rev. B. Pernow. Rev. A. O. T. Hellerström.

RECEPTION COMMITTEE:

In Stockholm:

Pastor Primarius Dr. Nils Widner
(Chairman).
 The chairman of the Town Council,
 Director Allan Cederborg.
 Rev. E. Bennander.
 Countess Elsa Bernadotte af Wisborg.
 Secretary Arvid Bildt.
 Mrs. Hanna Bokander.
 Doktor J. Byström.
 Rev. Caspar Börjeson.
 Rev. Nils Dahlberg.
 Mr. C. Edman.
 Baron C. Hamilton.

Rev. A. O. T. Hellerström.
 Rev. E. G. Henrikson.
 Consul-General G. Horn af Rantzien.
 Rev. Gustav Kyhlberg.
 Baroness Märta Liljencrantz.
 President J. Nyrén.
 Countess Maria von Rosen.
 Major And. Sjöstedt.

In Göteborg:

Head: Director Axel Rinman.

In Malmö:

Head: Secretary E. Svedmark.

Short Guide to Swedish Conversation.

By F. Smerling.

Approx. pronunciation English=Swedish.

a as in father
e as in pen
g as in go
i as in machine
j as *y* in year
o as in too
s as in sat
th as *t* in time
u as in bus
y between *i* in *if* and *ew* in *new*
ä as *o* in more
ä as *ai* in fair
ö as *u* in burst.
Other letters as in English.
(NB. *och* (and) as *occ*).

Annähernde Aussprache Deutsch-Schwedisch.

o wie *u* in *uns*; *skj* (*sj*) wie *sch*
in Schweden;
u zwischen *u* und *ü*; *v* wie *w* in
wo; *y* wie *ü* in *über*. Im
Uebrigen wie im Deutschen.
(Anm. *och* (und) wie *ock*).

Prononciation approx. Fran- caise=Suédoise.

(N. Il n'y a pas de lettres
muettes en suédois).
g comme dans *gran*
j (a) comme *ya*
m, *n* jamais nasalisant

o comme *ou*
s comme *s* (dur)
u comme dans *fuir*
y comme *u* dans *rustique*
z comme *s* (dur)
å comme *au*
ä comme *ais*
ö comme *eu*.
Autres lettres comme en français.
(NB. *och* (et) comme *ocque*).

ARRIVAL IN SWEDEN.

Steamer; Dampfer; Vapeur;
Ångare.
Sea; Meer; Mer; *Hav*.
Coast; Küste; Côte; *Kust*.
Customs; Zollamt; Douane; *Tull*.
This is my trunk (my bag);
Dies ist mein Koffer (meine
Reisetasche); Voici ma malle
(mon sac de voyage); *Detta är
min koffert (min resväska)*.
I have only clothes for my own
use; Ich habe nur Kleider für
meinen eigenen Gebrauch; J'ai
seulement des vêtements pour
mon propre usage; *Jag har en-
dast kläder till eget bruk*.

RAILWAY JOURNEY.

I will take this with me in the
compartment; Dies nehme ich
ins Coupé mit; Je prendrai
ceci dans le wagon; *Detta ta-
ger jag med i kupén*.

Where is the waiting-room? Wo ist der Wartesaal? Où est-la salle d'attente? *Var är väntsalen?*

Smoking-compartment; Rauchcoupé; Wagon de fumeurs; *Rökkupé.*

Is this place occupied? Ist dieser Platz besetzt? Cette place est-elle retenue? *Är denna plats upptagen?*

One second (third) (class) to S.; Eine zweite (dritte) Klasse nach S.; Une seconde (troisième) S.; *En andra (tredje) klass (biljett) till S.*

Please shut (open) the window; Bitte, schliessen (öffnen) Sie das Fenster; Voudriez-vous avoir la bonté de fermer (ouvrir) la fenêtre; *Var god stäng (öppna) fönstret.*

When do we arrive? Wann kommen wir an? Quand arriverons-nous? *När anlända vi?*

Please carry my things to the taxi-cab; Bitte, tragen Sie meine Dinge ans Auto; Veuillez porter mes bagages à l'auto-taxi; *Var god bär mina saker till bilen.*

Here is my luggage-ticket; Hier ist mein Gepäckschein; Voici mon billet d'enregistrement; *Här är mitt polletteringsmärke.*

Please drive me to . . ; Bitte, fahren Sie mich nach . . . ; Veuillez me conduire à . . . ; *Var god kör till*

How much is it? Was kostet es? Qu'est-ce que cela coûte? *Vad kostar det?*

PRIVATE HOUSE.

Mr.; Herr; Monsieur; *Herr.*
Mrs.; Frau; Madame; *Fru.*
Miss; Fräulein; Mademoiselle; *Fröken.*

Good morning; Guten Morgen (Tag); Bon jour; *God morgon (dag).*

Good evening (night); Guten Abend (Nacht); Bon soir (bonne nuit); *God afton (natt).*

Good-bye; Auf Wiedersehen; Au revoir; *Adjö.*

How are you? Wie geht es Ihnen? Comment allez-vous? *Hur mår Ni?*

Very well, thanks; Danke, sehr wohl; Merci, très bien; *Tackar, mycket bra.*

Not quite well; Nicht ganz wohl; Pas tout à fait bien; *Icke riktigt bra.*

I beg your pardon; Wie meinen Sie? Plait-il? *Vad befalls?*

I am very pleased to see you; Ich freue mich sehr, Sie zu sehen; Je suis très enchanté de vous voir; *Det gläder mig mycket att se Er (Eder).*

Excuse me; Entschuldigen Sie; Excusez-moi; *Ursäkt mig.*

Please sit down; Bitte nehmen Sie Platz; Prenez place, je vous prie; *Var god och sitt (ner).*

Telephone for a taxi-cab, will you; Bitte, bestellen Sie ein Auto; Veuillez téléphoner pour un taxi-auto; *Var god telefona efter en bil.*

What's the fare? Wieviel? Combien? *Hur mycket kostar det?*

- Please give me a latchkey; Bitte, geben Sie mir einen Schlüssel der Haustür; Donnez-moi une clé de la porte s. v. p.; *Var god och giv mig en portnyckel.*
- How much do you charge for this room? Wieviel kostet dieses Zimmer? Combien coûte cette chambre? *Hur mycket kostar det här rummet?*
- Breakfast included? Frühstück mitgerechnet? Premier déjeuner compris? *Frukost medräknad?*
- Open the windows; Öffnen Sie die Fenster; Ouvrez les fenêtres; *Öppna fönstren.*
- Shut the door, please; Bitte, schliessen Sie die Tür; Fermez la porte s. v. p.; *Var god stäng dörren.*
- I want some drinking (washing) water; Ich wünsche etwas Trink-(Wash-)Wasser; Je désire un peu d'eau à boire (pour me laver); *Jag önskar litet dricksvatten (tvättvatten).*
- Brush my clothes; Bürsten Sie meine Kleider; Brossez mes habits; *Borsta mina kläder.*
- Clean my shoes; Reinigen Sie meine Schuhe; Nettoyez mes chaussures; *Borsta mina skor.*
- Please call me to-morrow morning at 7.30; Wecken Sie mich morgen früh um 7.30; Réveillez-moi demain matin à 7 hrs 30; *Väck mig i morgon bittida klockan halv åtta.*
- When does the service begin? Wann fängt der Gottesdienst an? Quand commence le service religieux? *När börjar gudstjänsten?*
- Who is speaking? Wer redet? Qu'est-ce qui parle? *Vem talar?*
- How long will the meeting last? Wie lange dauert die Sitzung? Combien de temps durera la séance? *Hur länge pågår sammanträdet?*
- Chairman; Vorsitzender; Président; *Ordförande.*
- Secretary; Schriftführer; Secrétaire; *Sekreterare.*
- Where is the Church? Wo ist die Kirche? Où est l'église? *Var är kyrkan?*

POST-OFFICE.

I should like to have some stamps (for abroad); Ich möchte einige Briefmarken (für das Ausland); Je désire quelques timbres (pour l'étranger); *Jag önskar några frimärken (för utlandet).*

A postcard; Eine Postkarte; Une carte-postale; *Ett brevkort.*

TELEGRÀPH-OFFICE.

I want to send a telegram; Ich wünsche eine Depesche abzusenden; Je désire expédier une dépêche; *Jag önskar avsända ett telegram.*

RESTAURANT.

Tea-room; Feinbäckerei; Confectionerie; *Konditori.*

Luncheon; 2. Frühstück; Déjeuner; *Lunch (12—2).*

At what time is dinner served?
Wann speist man zum Mittag?
A quelle heure sert-on le diner? *Hur dags serveras middag?* (4—7.30).

Supper; Abendessen; Souper;
Supé (8—11.30).

Let me have some tea (coffee),
bread, butter, two eggs; Bring-
en Sie mir eine Portion Thee
(Kaffee), Brot, Butter, zwei
Eier; *Giv mig te (kaffe),
bröd, smör, två ägg.*

Chocolate; Schokolade; Choco-
lat; *Choklad.*

Milk; Milch; Lait; *Mjölk.*

Sugar; Zucker; Sucre; *Socker.*

The bill of fare, please; Bitte, ge-
ben Sie mir die Speisekarte;
Donnez-moi la carte s. v. p.;
Var god giv mig matsedeln.

Plate; Teller; Assiette; *Tallrik.*

Spoon; Löffel; Cuiller; *Sked.*

Fork; Gabel; Fourchette; *Gaffel.*

Knife; Messer; Couteau; *Kniv.*

White (brown) bread; Weiss-
(Schwarz-)brot; Pain blanc
(noir); *Vitt (mörkt) bröd.*

Rolls; Brötchen; Petits pains;
Kuvertbröd.

Cheese; Käse; Fromage; *Ost.*

Glass of water; Glass Wasser;
Verre d'eau; *Glas vatten.*

How many courses are there?
Wieviel Gänge giebt es?
Combien de plats y a-t-il?
Hur många rätter får man?

Soup; Suppe; Soupe; *Soppa.*

Beef soup; Fleischsuppe; Po-
tage gras; *Köttssoppa.*

Fish; Fische; Poissons; *Fisk.*

Fried potatoes; Geröstete Kar-
toffel; Pommes de terre frites;
Stekt potatis.

Roast beef; Rinderbraten; Rôti
de boeuf; *Oxstek.*

Fowl; Geflügel; Volailles; *Fågel.*

What kind of vegetables have
you got? Was für Gemüse
haben Sie? Quels légumes
avez-vous? *Vad slags grönsaker har Ni?*

Dessert; Nachtisch; Dessert;
Efterrätt.

(Waiter) I want to pay; (Kell-
ner) Zahlen; (Garçon) l'addi-
tion s. v. p.; (Vaktmästare) *får
jag betala.*

(Female servants are generally
called Miss, *Fröken.*)

Something for yourself (general-
ly 10 % of the sum); Hier ist
Ihr Trinkgeld; Voici votre
pourboire; *Här är dricks-
pengar.*

EXCURSIONS.

Tramway; Strassenbahn; Tram-
way; *Spårvagn.*

When does the steamer for Salt-
sjöbaden start? Wann geht
der Dampfer nach S. ab?
Quand part le bateau pour S.?
*När avgår båten till Saltsjöba-
den?*

How much is it? Wieviel kostet
es? Combien est-ce? *Hur
mycket kostar det?*

When does the steamer return?
 Wann fahren wir zurück?
 Quand retournerons-nous? *När*
fara vi tillbaka?

Arrive; Anlangen; Arriver; An-
 lända.

WASHING.

I want these things washed as
 soon as possible; Ich möchte
 dieses so bald als möglich ge-
 wäscht; Je désire ceci blanchi
 aussi tôt que possible; *Jag*
önskar detta tvättat så snart
som möjligt.

CHEMIST'S SHOP.

Please make me this medicine;
 Bitte, bereiten Sie mir diese
 Arznei; Veuillez me préparer
 cette médecine; *Var god laga*
till denna medicin åt mig.

Can I wait for it? Kann ich
 darauf warten? Puis-je l'at-
 tendre? *Kan jag vänta på den?*

BATH.

I want a cold (warm) bath; Ich
 möchte ein kaltes (warmes)
 Bad nehmen; Je voudrais
 prendre un bain froid (chaud);
Jag önskar taga ett kallt
(varmt) bad.

Showerbath Douche, Douche;
 Dusch.

BARBER.

I want a shave, please; Ich
 möchte rasiert werden; Je
 voudrais me faire raser; *Jag*
ville gärna bli rakad.

Will you cut my hair; Schnei-
 den Sie mir das Haar;
 Coupez-moi les cheveux;
Klipp håret.

Make a parting in my hair (to
 the left, right); Scheiteln Sie
 mein Haar (links, rechts);
 Faites une raie à mes cheveux
 (à gauche, droite); *Bena mitt*
hår (till vänster, höger).

SHOEMAKER.

Mend my boots, please; Bitte,
 bessern Sie meine Schnurstiefel
 aus; Veuillez réparer mes bot-
 tines; *Var god laga mina*
kängor.

When can I have them? Wann
 kann ich sie bekommen?
 Quand pourrai-je les avoir?
När kan jag få dem?

SHOPPING.

I want to buy this; Ich möchte
 dieses kaufen; Je voudrais
 acheter ceci; *Jag vill köpa*
detta.

Please show me some Swedish
 souvenirs; Bitte, zeigen Sie mir
 einige schwedische Gegen-
 stände zum Andenken; Veuillez
 me montrer quelques objets
 suédois de souvenir; *Var god*
visa mig några svenska souve-
nirer.

Have you got some others?
 Haben Sie einige andere? En
 avez-vous d'autres? *Har Ni*
några andra?

Smaller; Kleiner; Plus petit;
Mindre.

Bigger; Grösser; Plus grand;
Större.

Cheaper; Billiger; Meilleur
 marché; *Billigare.*

Dearer; Teuerer; Plus cher;
Dyrare.

Paper; Papier; Papier; *Papper*.
Newspapers; Zeitungen; Jour-
naux; *Tidningar*.

Hat; Hut; Chapeau; *Hatt*.

Collar; Kragen; Faux col; *Stärk-
krage*.

Handkerchief; Taschentuch;
Mouchoir; *Näsduk*.

MISCELLANEOUS.

Can you recommend me a good
doctor? Können Sie mir einen
guten Arzt empfehlen? Pouvez-
vous me recommander un bon
médecin? *Kan Ni rekommendera mig en bra läkare?*

Yes; Ja; Oui; *Ja*.

No; Nein; Non; *Nej*.

If you; Wenn Sie; Si vous; *Om
Ni*.

Have you? Haben Sie? Avez-
vous? *Har Ni?*

Give me; Geben Sie mir; Donnez-
moi; *Giv mig*.

Show me; Zeigen Sie mir;
Montrez-moi; *Visa mig*.

Thank you very much; Danke
sehr; Merci beaucoup; *Tack
så mycket*.

What do you call this in
Swedish? Was nennen Sie
dieses auf schwedisch? Qu'
est-ce que vous appelez ceci
en suédois? *Vad heter detta
på svenska?*

Do you speak English? Sprechen
Sie Deutsch? Parlez-vous
français? *Talar Ni engelska,
(tyska), (franska)?*

Do you understand? Verstehen
Sie? Comprenez-vous? *För-
står Ni?*

Quite well; Ganz gut; Très bien;
Mycket bra.

To the Town-Hall (and back);
Nach dem Stadthause (und zu-
rück); A l'hôtel de ville (et
retour); *Till stadshuset (och
tillbaka)*.

How long does it take? Wieviel
Zeit brauchen wir? Combien
de temps nous faut-il? *Hur
lång tid tager det?*

Right; Rechts; Droite; *Höger*.

Left; Links; Gauche; *Vänster*.

Stop, please; Bitte, leben blei-
ben; Arrêtez-vous s. v. p.;
Var god och stanna.

Immediately; Augenblicklich;
Immédiatement; *Genast*.

Where is the W. C.? Wo ist
das W. C.? Où est le cabinet?
Var är klosetten?

Keep to the left of the pave-
ment; Halten Sie sich links
auf den Gehweg; Tenez-vous à
gauche du trottoir; *Håll till
vänster på gångbanan*.

Have you got a match? Haben
Sie einige Streichhölzer?
Avez-vous quelques allumet-
tes? *Har Ni några tändstic-
kor?*

SEASONS.

Spring; Frühjahr; Printemps;
Vår.

Summer; Sommer; Été; *Som-
mar*.

Autumn; Herbst; Automne; *Höst*.

Winter; Winter; Hiver; *Vinter*.
 Beginning (end) of the summer;
 Anfang (Ende) des Sommers;
 Commencement (fin) d'été;
Början (slutet) av sommaren.

MONTHS.

Jan., *Januari*; Febr., *Februari*;
 March, *Mars*; April, *April*;
 May, *Maj*; June, *Juni*; July,
Juli; August, *Augusti*; September,
September; October, *Ok-*
tober etc.

DAYS OF THE WEEK.

Monday, *måndag*; Tuesday, *tis-*
dag; Wednesday, *onsdag*;
 Thursday, *torsdag*; Friday,
fredag; Saturday, *lördag*;
 Sunday, *söndag*.

MONEY.

Copper (*koppar*) 1, 2, 5 öre.
 Silver (*silver*) 10, 25, 50 öre.
 100 öre (*1 krona*), 200 öre (2 kr.)
 Gold (*guld*) 5, 10, 20 kr. (gold
 seldom used).
 Bank-notes (*sedlar*) 5, 10, 50,
 100, 1000 kr.

Where is the Bank? Wo
 ist die Bank? Où est

la Banque de? Var är
 banken?

I want some small change; Ich
 möchte etwas Kleingeld haben;
 Je voudrais avoir un peu de
 petite monnaie; Jag vill ha
 litet småpengar.

NUMERALS.

1 *en (ett)*, 1st *första*.
 2 *två*, 2nd *andra*.
 3 *tre*, 3rd *tredje*.
 4 *fyra*, 4th *fjärde*.
 5 *fem*, 5th *femte*.
 6 *sex*, 6th *sjätte*.
 7 *sju*, 7th *sjunde*.
 8 *åtta*, 8th *åttonde*.
 9 *nio*, 9th *nionde*.
 10 *tio*, 10th *tionde*.
 11 *elva*, 11th *elfte*.
 12 *tolv*, 12th *tolvte* etc.
 14 *fjorton*; 18 *aderton*; 20 *tju-*
go; 21 *tjugoen* etc.
 30 *trettio*; 40 *fyrtio* etc.
 100 *ettundra*; 101 *ettundraett*;
 200 *tvåundra*; 1000 *ettusen*;
 2000 *tvåusen* etc.

Hushållsskolan Margareta

»Margareta»

School of Household Management

69 Drottninggatan 69

First Class

Diningrooms

and

State Apartments

Branches in

Stockholm:

Hornsgatan 1

Artillerigatan 34

Göteborg:

Parkgatan 2

Örebro:

Klostergatan 11

Jönköping:

Kyrkogatan 6

Linköping:

Gustaf Adolfsgatan 11

DIRECTION: MRS. HANNA LINDMARK

Stockholms Enskilda Bank

STOCKHOLM

Established in 1856

Bank with Unlimited Liability

Head Office: Stockholm 16

Telegraphic Address: »Nitton»Stockholm»

Funds : Kr. 85,000,000

Banking and Exchange Business of every description.
Bills negotiated or forwarded for Collection.

Letters of Credit issued available in the principal Cities
of the World.

Remittances made by Telegraphic Transfer.

Deposits received for fixed periods or at notice.

London Agents:

Westminster Bank Limited, Lothbury, E. C.; Hambros Bank
Limited; Fredk. Huth & Co.

Strand Hôtel

STOCKHOLM



The most modern Hotel
in Stockholm

100 rooms

Telephone, Hot and Cold Water, and Electric Light in all Rooms.
Large and Small Halls for Meetings, etc.

Suites with Drawing Rooms

Magnificent views all over Stockholm from the

Roof-Garden and Tower

Rapid Lifts and every modern Convenience



FIRST-CLASS RESTAURANT & CAFÉ

*French and Swedish Cuisine, English,
German and French
Spoken.*

Tel. & Add. »Strand Hôtel«

AKTIEBOLAGET LIBRARIA

LIBRARIA, LTD.



invites you respectfully
to visit their Showrooms

REGERINGSGATAN 23, 2nd floor

EXHIBITION AND SALE

of Ecclesiastical Textiles
and Works of Art for
Churches as well as for
the Home, such as Crucifixes,
Candlesticks, Vases,
Silvercrosses, Cards, and
Pictures from old
Masters, etc.



»Svea» Steamship Company, Ltd., Stockholm

Summer Season

Regular Service by the first class Passenger Steamers

Ragne and Regin (alternatively)

Copenhagen—Stockholm—Sundsvall—Luleå and vice versa:

dep. Copenhagen, Wednesday 9 p.m.	arr. Stockholm Fridays 11 a.m.
arr. Stockholm, Fridays..... 6.30 a.m.	dep. „ Saturdays... 6 p.m.
dep. „ Sundays ... 11 „	arr. Malmö Mondays 6 a.m.
arr. Sundsvall Mondays..... 5 a.m.	dep. „ Tuesdays..... 6 p.m.
dep. „ „ 11.30 „	arr. Copenhagen Tuesdays... 7.30 „
arr. Luleå Tuesdays..... 8 „	From Malmö there is a connection by
dep. Luleå Wednesdays 8 p.m.	ferry or steamer with Copenhagen or
after arrival of the daytrain from	by through train with Berlin and
Narvik and Abisko.	Hamburg over the Trelleborg—Sass-
arr. Sundsvall Thursdays... 4 p.m.	nitz trainferry route.
dep. „ „ 6 „	

s/s Borgholm

Stockholm—Oskarshamn—Borgholm—Kalmarsund—Hälsingborg and vice versa

dep. Stockholm Tuesdays ... 4 p.m.
dep. Oskarshamn Wednesday 9.15 a.m.
dep. Borgholm „ 12.45 p.m.
dep. Kalmar „ 3.30 „
arr. Malmö Thursdays 8 a.m.
dep. „ „ after loading
arr. Hälsingborg Thursdays p.m.
dep. „ „ after loading
dep. Malmö Fridays 4 p.m.
dep. Kalmar Saturdays 3.30 p.m.
dep. Borgholm „ 7 p.m.
arr. Stockholm Sundays ... 1.30 p.m.

s/s Æolus

Stockholm—Kalmarsund—Lübeck—Stockholm

dep. Stockholm Wednesdays 2 p.m.
dep. Kalmar Thursdays 9 a.m.
arr. Lübeck Fridays 8 „

dep. Lübeck Saturdays 5 p.m.
arr. Stockholm Mondays ... 10 a.m.

s/s Egil

Stockholm—Kalmarsund—Malmö—Danzig and vice versa
Sailings every 10 days

s/s Runeberg

Stockholm—Oskarshamn—Borgholm—Kalmarsund—Öregrund—Gefle—Stockholm

dep. Stockholm Fridays 4 p.m.
dep. Oskarshamn Saturdays 9.15 a.m.
dep. Borgholm „ 12.45 p.m.
arr. Kalmar „ 2.30 „
dep. „ Mondays 3.30 „
dep. Borgholm „ 7 „
arr. Stockholm Tuesdays ... 1.30 „
dep. Stockholm Wednesdays 6 „
dep. Öregrund Thursdays ... 2 a.m.
arr. Gefle Thursdays 8 „
dep. „ „ 7 p.m.
dep. Öregrund Thursdays ... 11.30 „
arr. Stockholm Fridays morn.

s/s Birger Jarl

Stockholm—Åbo and vice versa

dep. Stockholm Thursdays... 8 p.m.
dep. Åbo Saturdays 6.15 „

s/s Heimdal

Stockholm—Helsingfors and vice versa

dep. Stockholm Sundays ... 7 p.m.
dep. Helsingfors Wednesdays 10 „

s/s Norrland

Stockholm—Riga and vice versa

dep. Stockholm Sundays 11 a.m.
dep. Riga Wednesdays 12 noon

Reservation for eventual alterations.

First class restaurant — Moderate prices.

For further informations please apply to agents:

Stockholm: A. & B. Förenade Speditioner & Rederiagenturen for the coast-steamers and steamers to Copenhagen; A. & B. Olson & Wright for »Æolus»; A. & B. Nyman & Schultz for »Birger Jarl», »Heimdal», »Egil» and »Norrland».

Malmö: J. A. Larsson.

Copenhagen: Franck & Tobiesen.

Åbo: A. & B. Joh. Gust. Wikeström and Lars Krogus & C:o. O. Y.

Helsingfors: Finska Ångfartygs-Aktiebolaget.

Lübeck: Lüders & Stange.

Memel: Edward Krause.

Danzig: Behnke & Sieg.

Riga: P. Bornholdt & C:o.

LIST OF ADVERTISERS.

<i>In the text:</i>	Page
Berns Salonger	176
Ekegårdhs	168
Fritzes Hovbokhandel	160
Gasaccumulator	164
Handarbetets Vänner	156
Licium	190
Meeths	172
Nordiska Kompaniet	152
Nykterhetsautomaterna	180
Operakällaren	184
Skansen	185
Spetsfabrikerna	186
Svenska Kyrkans Diakonistyrelses Bokförlag	146
Södermanlands Enskilda Bank	187
Tysta Mari	191
Hotel Excelsior ..	192

On the bookmark:

Svenska Handelsbanken.

After the text:

Hushållsskolan Margareta	202
Libraria	205
Stockholms Enskilda Bank	203
Strand Hotel	204
Sveabolaget	206

CONTENTS.

Souhails de Bienvenue. Par Mr. Nils Widner	3
Willkommssgruss an die Weltkonferenz. Vom D. Nils Widner	5
A Welcome to the Conference. By the Pastor Primarius of Stockholm	8
The Committee of Swedish Representatives	12
The Universal Christian Conference on Life and Work. By Prof. Y. Brilioth	16
The Universal Christian Conference on Life and Work. Programme, organization, etc.	36
The Church in Sweden. By Prof. Y. Brilioth	48
Die Kirche in Schweden. Von Prof. Y. Brilioth	63
L'Eglise en Suède. Par Mr. Y. Brilioth	66
The Ecclesiastical Art in Sweden. By S. Curman	71
The Church in Stockholm. By Arnold Werner	126
Die Kirche in Stockholm. Von Arnold Werner	134
L'Eglise en Stockholm. Par Arnold Werner	136
The Free Church Organizations in Stockholm. By C. E. Benander	138
Die Freikirchlichen Verhältnisse in Stockholm. Von C. E. Benander	143
La Situation des Eglise's Libres en Stockholm. Par C. E. Benander	144
Stockholm	147
Ecclesiastical Textile Art in Sweden. By Agnes Branting	188
The Swedish Committee	193
Short Guide to Swedish Conversation. By F. Smerling	195

GENERAL PLAN OF STOCKHOLM



All kinds of tickets
for Sweden and abroad.

**Travel Office of the
Swedish State Railways**

(Statens Järnvägars Resebyrå)

STOCKHOLM

VASAGATAN 1

(Close to the Central station)

TELEPHONES:

209 36; »Järnvägen» 318

SLEEPING CARS:

1826, 1924

Branch office in NORDISKA KOMPANIET

Excursions to be recommended.

To "Saltsjön" (the Archipelago.)

By steamer to:

By rail to:

*Dalarö about 3 h.
Furusund » 3 »
Gustavsberg » 2 »
Norrtälje » 5 »
Saltjöbaden » 1 » 15 min.
Sandhamn » 4 » 15 »
Vaxholm » 1 »

Hotels and restaurants at all above mentioned places. Excellent restaurants on all steamers.

Steamers to Dalarö Hotel from Nybro, (3) to Furusund and Norrtälje, from Strandaögen, (3) to Gustavsberg, from Gustav III statue, (5) to Saltjöbaden, from Nybro (3) and Gustav III statue (5), to Sandhamn from Pontonbruggen (Skeppbron), and to Vaxholm from Södra Blasieholmshamnen (4) from Strandaögen (3).

* The journey to Dalarö is shorter when going by rail from Stadsgården Station (3) to Saltjöbaden and from there by steamer, total time required about 2 h. 15 min.

Djursholm h. 30 min.
from Engelbrektsplan (3).

Norrtälje 2 h. 20 min.
from Stockholm Östra St. (3)

Nynäshamn 1 h. 40 min.
from Stockholm Central Railway st. (4).

Saltjöbaden h. 30 min.
from Stadsgården Railway st. (8).

Regular ferry-traffic in connection with the trains is arranged between Karl XII torg (4) and Stadsgården.

Hotels and restaurants at all above mentioned places.

To Lake Mälaren.

By steamer to:

By rail to:

Drottningholm about h. 50 min.
Mariefred » 3 »
Gripsholm » 3 »
Strängnäs » 3 »
Södertälje » 2 »
Trosa » 6 »
Sigtuna » 3 »
Skokloster » 4 »
Uppsala » 6 »
Västerås » 6 »
Örebro » 16 »

Hotels and restaurants at all above mentioned places except at Skokloster. At Drottningholm only restaurants. Excellent restaurants on all steamers.

Steamers to Drottningholm, Södertälje, Trosa, Uppsala and Örebro start from Riddarholmen (5), to Gripsholm, Sigtuna and Skokloster from Munkbrohamnen (5), to Strängnäs from Klara strand (1), and from Riddarholmen (5) and Västerås, from Riddarholmen (5) and from Munkbrohamnen (5).

Gripsholm (Mariefred Railway station) 2 h. 20 min.
*) Sigtuna (Märsta Railway station) 1 h. 10 min.
Strängnäs » 3 » 5 »
Södertälje » 1 » 15 »
Uppsala » 1 » 15 »
Västerås » 2 » 30 »
Örebro via Hallsberg 4 » 30 »
» Köping, Frövå 5 h. 15 »
The trains start from Stockholm Central Railway station (4).

*) From Märsta motorcar-traffic to Sigtuna, time required 20 min.

Please notice
views and informations
on the other side of this
map!

Explanation of signs.

The figures within paranthesis indicate the different parts of the city.

1 indicates Kungsholmen,
2 » Vasastaden and part of Östermalm,
3 » Östermalm,
4 » part of Norrmalm,
5 » The city between the bridges,
6 » The »Kastell Island»,
7 » Djurgården,
8 » Södermalm,
9 » The »City of Science».

Abbreviations:
S. = Sunday,
M. = Monday,
T. = Tuesday,
W. = Wednesday,
Th. = Thursday,
F. = Friday,
Sa. = Saturday,
S. a. H. = Sundays and Holydays,
Wkd. = Weekdays,
d. = daily,
od. = other days,
O. = open.

TRAMWAY-LINES

City-Lines.

No. 1. Ringlinjen. (Time required 36 min.)
Route: Birger Jarlagatan - Stureplan - Norrmalmstorg - Gust. Ad. torg - Slussplan - Tegelbacken - Norra Bantorget - Barnhusgränd - Sveavägen - Ödengatan - Roslagsgatan - Birger Jarlagatan.

No. 2. Essingevägen - Djurgårdsbron - Fridhemsgatan. (Time required 50 min.)
Route: Essingevägen - Hantverkargatan - Tegelbacken - Strömgatan - Norrmalmstorg - Djurgårdsbron - Karlavägen - Stureplan - Kungsgatan - Fleminggatan - St. Eriksgatan - Fridhemsgatan.

No. 3. Haga södra grändar - Hornstull. (Time required 36 min.)
Route: Haga södra grändar - Norrtullsgatan - Uppdagsgränd - Vasagatan - Vasabron - Karl Johans torg - Hornstull.

No. 4. Skanstull - Ödenplan - Hornstull. (Time required 36 min.)
Route: Skanstull (Hammarbygränd) - Götgatan - St. Paulsgatan - Ragvaldsgatan - Karl Johans torg - Skeppbron - Norrmalmstorg - Sigtungatan - Valhallavägen - Ödenplan - St. Eriksgatan - Hantverkargatan - Vasabron - Karl Johans torg - Katarinavägen - Renstiänsgränd - Skånegatan - Rosenlundsgatan - Hornstull.

No. 5. Karlberg - Gust. Ad. torg - Haga södra grändar. (Time required 43 min.)
Route: Karlberg - Karlbergsvägen - Uppdagsgränd - Vasagatan - Strömgatan - Norrmalmstorg - Stureplan - Kungsgatan - Sveavägen - Ödengatan - Norrtullsgatan - Haga södra grändar.

No. 6. Roslagstull - Skanstull. (Time required 36 min.)
Route: Roslagstull - Roslagsgatan - Birger Jarlagatan - Norrmalmstorg - Skeppbron - Uppdagsgränd - Vasagatan - Karl Johans torg - Katarinavägen - Renstiänsgränd - Skånegatan - Ödengatan - Roslagsgatan - Birger Jarlagatan.

No. 7. Norrmalmstorg - Djurgården. (Time required 12 min.)
Route: Norrmalmstorg - Strandvägen - Djurgårdsbron - Stora Vägen - Bellmansgränd.

No. 9. Karlberg - Danvikstull. (Time required 39 min.)
Route: Karlberg - Karlbergsvägen - Dalagatan - Vasagatan - Vasabron - Karl Johans torg - Hornstull - Folkungagatan - Danvikstull.

No. 10. Värtan - Hornstull. (Time required 42 min.)
Route: Värtan - Stureplan - Norrmalmstorg - Skeppbron - Karl Johans torg - Hornstull.

No. 11. Djurgårdsbron - Mariebergsgatan. (Time required 22 min.)
Route: Djurgårdsbron - Nybroplan - Stureplan - Fleminggatan - Mariebergsgatan.

No. 19. Karlaplan - Frihamnen. (Time required 6 min.)
Route: Karlaplan - Ladugårdsgårde - Frihamnen.

New York direct Gothenburg

M/S GRIPSSÖLM

23,500 tons displ. 17,000 reg. tons. Largest and most elegant ship on Scandinavia.

S/S DROTTNINGHOLM S/STOCKHOLM

18,000 tons displ. 12,070 reg. tons.

11,243 tons displ. 12,522 reg. tons.

Modern, Swift Liners. Unsurpassed Accommodations.

For detailed information apply to:

SWEDISH AMERICAN LINE

Sweden, Gothenburg, Hotelplanen. (Telegrams: U. S. A., New York, 21-24, State Str. DENMARK.)

SWEDISH
AMERICAN
LINE

Suburb-lines.

No. 8. Slussen - Eskede. (Time required 28 min.)
Route: Karl Johans torg - Katarinavägen - Renstiänsgränd - Folkungagatan - Götgatan - Skanstull - Slakthuset - Kyrkogårdsvägen - De gamla väg.
No. 12. Tegelbacken - Ålsten. (Time required 30 min.)
Route: Tegelbacken - Hantverkargatan - Essingevägen - Tranebergsgården - Alvik - Appellviken - Smedslätten - Ålsten.
No. 13. Tegelbacken - Ullsunda. (Time required 24 min.)
Route: Tegelbacken - Hantverkargatan - Essingevägen - Tranebergsgården - Alvik - Ullsunda.
No. 15. Norra Bantorget - Sundbyberg. (Time required 28 min.)
Route: Norra Bantorget - Dalagatan - Ödengatan - Norrtullsgatan - Haga södra grändar - Haglund - Råunda - Sundbyberg.
No. 16. Slussen - Mälardalshöjden. (Time required 33 min.)
Route: Karl Johans torg - Hornstull - Liljeholmsbron - Aspudden - Mälardalshöjden.
No. 17. Slussen - Tellusborg. (Time required 25 min.)
Route: Karl Johans torg - Hornstull - Liljeholmsbron - Midsommarkransen - Tellusborg.
No. 18. Slussen - Gröndal. (Time required 20 min.)
Route: Karl Johans torg - Hornstull - Liljeholmsbron - Gröndal.
No. 20. Norra Lidingöbanan. (Time required 32 min.)
Route: Kyrkviken - Humlegårdsgatan (Stureplan) - From Humlegårdsgatan 6 and 36 min. past every hour.
No. 21. Södra Lidingöbanan. (Time required 42 min.)
Route: Gåshaga - Humlegårdsgatan (Stureplan) - From Humlegårdsgatan 18 and 48 min. past every hour.

Night-traffic on below mentioned lines:

No. 3. Haga södra grändar - Hornstull.
Route: Same route as during day.
No. 4. (Ringlinjen).
Route: Ödenplan - Kungsholmen - Slussplan - Östermalm - Ödenplan.
No. 6. Roslagstull - Skanstull.
Route: Same route as during day.
No. 7. Norrmalmstorg - Djurgården.
Route: Same route as during day.
No. 8. Slussen - Eskede.
Route: Same route as during day.
No. 10. Värtan - Stureplan.
Route: Värtan - Sturevägen - Stureplan - Stureplan.
No. 11. Djurgårdsbron - Mariebergsgatan.
Route: Same route as during day.
No. 12. Tegelbacken - Ålsten.
Route: Same route as during day.
No. 13. Tegelbacken - Ullsunda.
Route: Same route as during day.
No. 15. Norra Bantorget - Sundbyberg.
Route: Same route as during day.
No. 16. Slussen - Mälardalshöjden.
Route: Same route as during day.

Day-traffic.
Trams run on all lines, except on the Freeport-line (No. 19) weekdays from 5.30 a. m. - 12.00 midnight; sun- & holidays from 7 a. m. - 12.00 midnight. On the Freeport-line weekdays from 6.30 a. m. - 6.00 p. m.
Night-traffic.
From 12.00 midnight - 2.00 a. m.



I



II

I, II. **Stockholm**, the capital of Sweden, was according to traditions founded in the 13th century, is beautifully situated just at the point where the waters of Lake Mälaren find their outlet into the Baltic through a short but rapid connecting current called Norrström. It is an unrivalled situation and the city is well built partly on islands and partly on shores of the Baltic. Stockholms has a great many exceedingly attractive buildings of older and recent date, such as the Riddarholm Church, the Royal Palace, the Assembly Hall of the Nobles, the Engelbrekt Church and the City Hall. The old »town within the bridges» is picturesque with narrow courts, lanes and alleys still bearing the impress of the Middle Ages. With the buildings and verdure reflected in the waters, its high granit crags and the beautiful scenery of its surroundings the city excites the admiration of the visitor.

III. **Skansen**, a world famous open-air museum in an extensive natural park on the heights, from which one has a splendid view of the town. Skansen also contains a zoological and botanical section showing typical specimens of the northern fauna and flora.

IV. **Saltsjöbaden** (By electric train $\frac{1}{2}$ hour, by steamer $1\frac{1}{2}$ hours) is a fashionable residential suburb and a favourite sea-side and excursion resort on a bay of the Baltic. The new and interesting church was designed by F. Boberg. Saltsjöbaden is much frequented for all kinds of sports both in winter and summer. The new great swimming stadium is well worth visiting.



III



IV



V

V. **Drottningholm Palace**, (About 50 min. by steamer) in the vicinity of Stockholm, is the largest of all the royal country residences and one of the most beautiful places of Sweden. It contains valuable collections of art and ornaments.



VI

VI. **Ulriksdal Palace**, (About 6 km. by road, by motor-car) also in the vicinity of Stockholm, is during certain portions of the year the residence of the Crown Prince and his family.



VII

VII. **Gripsholm**, (By steamer 3 hours, by rail 2,20 hours and by road 72 km.) is wonderfully situated on a point of Lake Mälaren, is one of the most notable castles of Sweden. It was erected in the 13th century and its historical portrait gallery is the largest in Sweden and one of the most magnificent in all Europe.



VIII

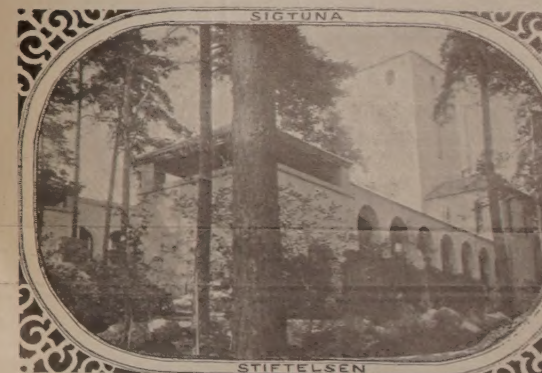


IX

VIII, IX. **Uppsala** (By rail 1 hour, by steamer 6 hours) is the oldest and most important University town of Sweden. Long before Stockholm was founded Uppsala was the chief place in the Swedish realm and its capital. Very early it became the seat of the Archbishop of Sweden. The University was established in 1477. The University Library, the Carolina Rediviva, has many book treasures the most celebrated being the Codex Argenteus a Meso-Gothic translation of the New Testament from the 5th century. The Cathedral was built in the 13th century in pure Gothic style. Several of the earlier Swedish kings are entombed here with many famous Swedes such as Linnæus, the great naturalist, and Swedenborg, the scientist and mystic.

X. **Sigtuna**, (By steamer $3\frac{1}{2}$ hours, by rail 1 hour to Märsta and thence by motor-car 20 min., by road 48 km.) One of the most ancient of all cities in Sweden. The Abbey-church and the ancient and beautiful Town-Hall are well worth visiting. Another great attraction possessed by the city is the Sigtunastiftelsen (Sigtuna Foundation) with a restful and charming Hospice and Peoples High School.

XI. **Skokloster Palace**, (By steamer $4\frac{1}{2}$ hours, by road 74 km.) is situated at one of the many wonderful bays of Lake Mälaren. The Palace is a glorious monument of the time when Sweden ranked as great power. The possession of a large collection of pictures, furniture, arms, etc. makes Skokloster a complete museum.



X



XII. **Strängnäs**, (By steamer $3\frac{1}{2}$ hours, by rail 3 hours, by road 88 km.) is beautifully situated at Lake Mälaren and it possesses a very notable cathedral, built in the 12th century, and a Bishop's Residence, now used as a school, where Gustavus Adolphus was crowned king.

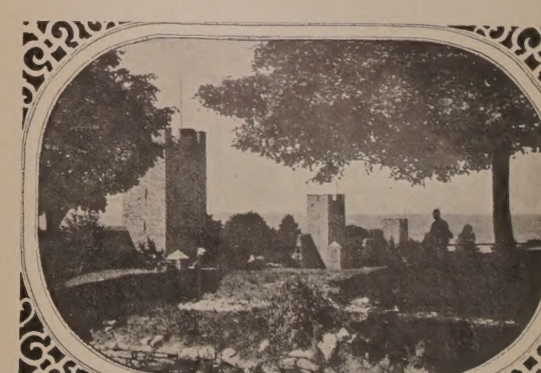


XII



XIII

XIII. **Tullgarn**, (By rail $1\frac{3}{4}$ hours and by road 61 km.) A royal Manor-House or chateau. It was built in the 15th century and rebuilt about 1700 and is the favourite residence of the king during some portion of the summer.



XIV

XIV. **Visby**, on the island of Gotland — »the City of Roses and Ruins» — one of the chief attractions of Sweden. Visby has many remarkable church-ruins from the 12th and 13th centuries.



XI

BX6 .U5 1925 H3

**Universal Christian Conference on Life and
Work
Handbook.**

39967002503600

BX

6

.U5A4

KYRKANS ENHET

En serie av Olaus Petri-stiftelsens föreläsningar, hållna i Uppsala 1918.

Enig kristendom. Av prof. E. Lehmann, ärkebiskop N. Söderblom och prof. K. B. Westman. Kr. 1.75.

Nordens kristenhet och kyrkans enhet. Av biskop A. S. Poulsen, Danmark, Biskop J. Tandberg, Norge, biskop J. A. Eklund, Sverige, och professor A. Hjelt, Finland. Kr. 2.75.

Islands kyrka och dess ställning i kristenheten. Av biskop Jón Helgason. Kr. 1.75.

Tysklands evangeliska kristenhet och kyrkans enhet. Av professor G. A. Deissmann, pastor F. Siegmund-Schultze, dr R. Schairer och dr F. Rittelmeyer. Kr. 1.50.

Vittnesbörd från Holland och Schweiz. Av professor J. W. Pont och dr Friedrich Würz. 75 öre.

Den engelska kyrkan och kyrkans enhet. Av professor A. J. Carlyle. Kr. 1.75.

Från Englands frireligiösa värld. Av dr W. B. Selbie och dr H. T. Hodgkin. Kr. 1.—.

Den skotska kyrkan och kyrkans enhet. Av professor James Cooper. Kr. 1.25.

Ungarns evangeliska kristenhet och kyrkans enhet. Av biskop Henrik Geduly och professor Emerich von Révész. Kr. 1.50.

Evangelisk-lutherska kristenheten i Amerika. Av dr J. B. Remensnyder, prof. S. G. Youngert och dr George W. Sandt. Kr. 2.25.

Den ortodoxa kristenheten och kyrkans enhet. Av Nik. Glubokowski i Petrograd, Basileios av Nikaia, Dorotheus av Brussa, Germanos av Seleukia, Meletios av Athen, Chrysostomus Papadopoulos av Athen och Alexander Rubetz. Kr. 3.25.

I VARJE BOKHANDEL

SVENSKA KYRKANS DIAKONISTYRELSES BOKFÖRLAG

Kr. 1: 50



T5-BCI-034

